ZIONS HERALD

Jan 50
The Library
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New York, N. Y.

Architect's concept of Grace L. Bragg Hall, Scarritt College, Nashville, Tennessee. This new building is designed to provide residence facilities for fifty women students. Complete with furniture and equipment it will cost approximately two hundred and fifty thousand dollars. Construction is expected to begin about March 1st. By vote of the trustees of Scarritt this new residence hall has been named in honor of Mrs. J. D. Bragg, St. Louis, Missouri. Mrs. Bragg, one of the best known and most beloved women of The Methodist Church, is vice-president and chairman of the Department of Work in Foreign Fields of the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church.

FEBRUARY 9, 1949

FROM COVER TO COVER

THOUGHT PROVOKING QUESTIONS OF OUR TIME on why Methodism is not being felt, by Forrest N. Williams, vice-president of the First National Bank of Chicago, delivered before a Methodist men's club at Lake Forest College, Lake Forest, Illinois, on January 20th. ..... Page 123

OUR DOCTRINES must be assessed and adjusted in the light of new knowledge for three directions, claims the Rev. E. Gordon Rupp, one of the younger leaders of British Methodism. ..... Page 125

THERE ARE CHRISTIANS IN INDONESIA asserts the Rev. Alex Rotti, pastor of a church on the island of Timor. ..... Page 128

RELIGIOUS COMMUNITIES WITHIN PROTESTANTISM in Europe are discussed by our roving reporter, the Rev. Lloyd B. Schear, written at Nice, France. .. Page 133

READERS WRITE

Two Stimulated !

There are two things which impel me, and probably most persons, to write to an editor: either agreement or disagreement with an article appearing in the editor's publication. Unfortunately, the impulse to write seems stronger and longer-lived in the latter case.

There are two articles appearing in the current issue of ZIONS HERALD which continue to rankle me no end. The first one is "The Parson Looks At Labor," in the Jan 26th issue.

Why is it that the "parson" (or almost every writer on economic subjects for a religious publication) seems to view labor-management problems through eyes biased in favor of labor? The least one should expect of such a person is an impartial exposition of the facts, any opinions to be based on Christian principles and stated as personal or representative of the particular group for which he speaks.

Clair M. Cook, in his article, says ". . . profit sharing . . . adds buying power and helps expand and stabilize the economy. But when high profits are returned exclusively to the capital side . . . it does not have the same effect." The key word, of course, is "exclusively;" however, the implication is strong that retention of profits is bad and that distribution of them is good. That is subject to debate.

The Argus Research Corporation of New York has recently submitted a memorandum to the subcommittee on profits of the Congressional Joint Economic Committee which shows that over the past twenty years, except for the war years when all statistics were distorted, the trend of average factory wages and elastic employment *invariably* followed that of business expenditures which, in turn, *invariably* followed that of corporation net profits, and all this regardless of the amount of governmental expenditures. Hence, the conclusion that high corporation profits induce large business expenditures which in turn promote a high level of employment and wages.

It would seem there is another side to Mr. Cook's story which he did not present. Of course, 1948 profits were high; so were 1948 wages. Business costs increased just as did living costs; hence, the necessity for larger incomes. And part of Mr. Cook's so-called "hidden" profits reflects this very fact in that some profits are not real but reflect inventory appreciation and the necessity of setting aside greater depreciation reserves.

It is undoubtedly true that 3,000,000 American families last year cashed in their last government bonds. Why? Because of various calamities or because of being priced out of the market. While organized labor was getting increases in pay, prices of almost everything skyrocketed out of sight for the fixed-income recipient (e.g. pensioners, widows, etc.) due to increases in costs largely from taxation and increased payrolls. Hence, lower corporate taxes may be a good thing.

I do not say that Mr. Cook is one hundred per cent wrong; indeed I agree with him in part. Let's, however, have both sides. To me the solution is Utopian (but so is Christianity): (1) application of the Golden Rule based on the knowledge that in our complex society we are all dependent upon each other; and (2) understanding that our material well-being improves more from the increase in production of goods and services than in changes of our methods of distribution.

The second item to disturb me is the R. N. S. dispatch that some Congregationalists are threatening legal action to prevent merger with the Evangelical and Reformed Church.

We are fortunate that at the very time we quibble over questions of unity, we can offer to those of an open mind such courses as that to be given in Ecumenical Christianity, by Bishop Lewis O. Hartman at Boston University School of Theology.

F. RICHMOND LEONARD,
Stoughton, Mass.

Reserves For Rainy Day

"The Parson Looks at Labor," by Clair M. Cook in the Jan. 26th issue, interests me because what he says is so different from practical knowledge of the facts. Let me tell you about the manufacturing plant, unionized, with which I am associated.

In the first place, the men absolutely refuse to have anything to do with any profit-sharing plan. They know that all types of business have years when they lose money, and the men will take no chances. They want their money, no matter what the conditions of profit and loss. Second, it should be known that so far as my firm has been able to determine, we already pay as much or more to our men for the same class of work than any other plant in this industrial region of literally thousands of shops, factories and steel plants.

Next, we have a bonus system for better production, but the men have fixed a quota system which works so that if they go up to a certain point, they will sit down and refuse to work for a half hour or so, thus keeping themselves out of extra pay. These men work harmoniously, are of all nationalities and colors, are called Bill, John, Joe, etc., just as friends are. But they will soon be asking for another raise in pay, though living costs are declining, according to current statistics.

About excess profits, where do they go? Look at the stock market reports, and you will see that profits do not go to the stockholders, except at the lowest rates. Insurance companies formerly paid fair dividends to policy holders, but the present low yield on stocks and bonds is ruinous to people who have saved their money for old age, and now find it hard to get along. Insurance companies and individuals are similarly affected.

Most of the extra profits are ploughed back into the business, either through buying new equipment or making necessary expansions to take care of the demand for goods. To go to the banks for money, except where really necessary, lays an interest cost on industry which it cannot afford, as it raises costs.

Would Mr. Cook borrow money to build a new church if he had the money to build it? Would it be an advantage for the congregation to pay interest? Would it not be hard to carry the debt if times got bad? Similarly, could a manufacturer carry a burden of interest if times were bad, no orders were being received, and he had to close down his plant? Mr. Cook should consider that there is such a thing as bankruptcy ahead for any business which cannot pay its way. Reserves of capital must be maintained for the rainy day, as well as for current improvements.

EARL B. HURLBURT,
East Cleveland, Ohio.

Thought Provoking Questions Of Our Time

FORREST N. WILLIAMS

Methodist men need an opportunity to analyze what has been happening to all of us — our homes, our churches, and our faith — and why — and to discuss how something can be done about it.

All of us are aware of the power of advertising. We have just witnessed the evil effects of its misuse by Hitler and Stalin, and the apparent unintentional misuse in our comic books. We have also just witnessed people seeking high political office resorting to untruthful statements for personal gain, and in some instances indirectly admitting it. It is high time that this lack of integrity among the moulders of public opinion be called to account. It is also high time that the churches throughout the world — and our various faiths — started to use the same machinery for the truth but on a greater scale and more effectively than they have in the past.

This task is not going to be easy. In parts of the world the church is already being attacked for trying to raise its voice against injustice. The most recent and glaring example is the arrest of a Catholic cardinal and other church dignitaries in Hungary. There has also developed throughout the world a line of attack by the people in power that those who dare to protest or attempt to tell the truth have some sinister motive at heart. Unfortunately for all of us, this technique has been used so effectively for so long that even the church is now going to find it difficult to overcome.

As if these conditions were not bad enough, we find our churches inadequately prepared for combating this menace. They are not geared to answer untruths and propaganda — even when it vitally affects the church — with the speed and in the quarters where it is necessary. Remember that once an idea has taken root it is hard to dislodge.

Further, we also find the vast majority of our people who are Christians at heart not only are not attending church, but worst of all, apparently not even interested in its problems. How often have you heard it said:

"I believe that I am a better Christian than many of those who go to church."

Well, let us accept that as a truthful and accurate statement and ask some soul-searching questions. How did they become Christians? Who is going to indoctrinate their children and their grandchildren? Must their principles die with them? Why do they find it necessary to rationalize their inertia when the subject of religion comes up? If only *their* opinion counts and not the other fellow's, why make any statement about it at all? In plain language, such a statement must be considered for what it really is — an attempt at selfjustification.

We also hear many people, and some are church people, say that our pastors and priests are not doing a good job. In some cases they become specific and personal and ask:

"Why should I go to hear him? He has nothing to offer." They have a detached point of view about the church, as though the church has the *sole* obligation for their spiritual well-being. Well, basically, who is the church? Who makes it go? What are the duties of our pastors and priests? When we go to a doctor do we expect him to also run the hospital, or should we expect the doctor to gather around him experts to aid in his task? Isn't that where we are in our churches today? Isn't it about time we tried to unite our people behind our churches and behind a program that combated the evils of our day?

Such a task is not going to be easy. Not only must we convince the people who presently go to church that something must be done — but we must also convince that greater majority of Christian people who do not go to church or exhibit the slightest interest in its problems.

Communication Problem

Further, when you start out on a program you suddenly discover that your actual and potential church people have shifted their domicile in recent years in great numbers. It has been said that this shift has been greater than at any time in our history and our church plants are woefully inadequate to take care of them. Further complicating the picture, our means of reaching our people is either expanding or changing, we don't yet know which. All we do know is that the present means of reaching them in great numbers is through the newspapers — the radio — the movies, and more recently television. No one has apparently yet though through the possibilities of the audio-visual method used by our armed forces for certain specific purposes and with startling results. However, we all do know — or should — that the tempo of our times calls for the study and the use of extraordinary methods.

This problem of trying to reach our people is not new. John Wesley faced it in his time and as all of you are aware, he distributed cheap pamphlets by the thousands. (See your *Methodist Discipline*). He also enlisted the support of his laymen in every activity possible, even to the extent of using them as preachers. Since his time the machinery for disseminating information has become more complex, and the need for volume and *cheap* means of communication more pressing.

Your church is aware of this problem. Talk to anyone connected with it in an official capacity and they will agree that something must be done, but they do not yet know what. However, on one point they are convinced. We must get our laymen interested and working on the problem. For your information, and to show you how concerned they are about this and certain other matters, our General Conference authorized a survey of our entire church during the current quadrennium. This survey will take place under the guidance of Bishop J. Ralph Magee and Bishop Clare Purcell. I understand that a Chicago industrial engineering firm, George A. Fry and Associates Inc. — a concern with a Methodist background — will work on this survey.

Further, it should probably be recorded here that prodigious efforts are being made to expand the circulation and the effectiveness of our church press. And for your in-

formation, the staff of our papers would welcome constructive ideas and help. Everyone admits that in a church the size of ours the circulation of the church papers should be several times what they are.

While the church itself is trying to get the answers to our problems, you are probably wondering what you can specifically do to help. Unfortunately the answer to that is not as clear cut and defined as one would like it to be. In our own area and in our own way we will have to seek our proper niche and ask others to do so too. We all know that anything we do to help our local church helps the cause. Probably basically we are asking that we tell the world the truly great work we are doing whether it is in our local church, our Methodist institutions, our missions or our national organizations. It is something to be proud of and something the world should know. Remember the world loves a winner and flocks to its banner.

Recommendations

As specific examples of what you can do:

1. Try to get more of our people's social and educational life to revolve around the church. Study the reasons why people join clubs and seek diversions. Then try to satisfy their longing for these activities. In our pioneer days people received their satisfactions from the church, and it is only competition that takes them elsewhere today. We must try to meet that competition.

2. Be on the look-out for articles of human interest in your church, among your congregation, and see that they get into the newspapers with a church flavor. Timing of a release is of the utmost importance.

A seventeen year old *Methodist* boy, Robert Mathias of Tulare, California, won the Decathlon Title at the World Olympics last summer. The news that he was a *Methodist* was not published until after the news value of his victory had fairly exhausted itself.

3. Look for some anecdote or history about your church, or about a Methodist institution in which you are interested. If there is an interesting fact about it, or if it can be used in conjunction with some current matter, it is always interesting.

As an example, Ripley has just run an article in his "Believe It Or Not" column in which he stated under a drawing of a church that it was the first Methodist church in the world; that it was built in 1739 in Bristol, England, by John Wesley, the founder of Methodism. He also went on to state that it was the *first* of hundreds of thousands (and if you are like me you will love that large number, "hundreds of thousands") of Methodist churches all over the world.

4. Prevail upon your friends in various walks of life to inject some religious or moral tone in their daily activities. Assure them that this can be done in a very quiet and effective way. A classic illustration of this point is the radio Breakfast Program of Don McNeill — sponsored by Swift and Company — which by the way was founded and managed by a Methodist family. At about 8:20 every morning Chicago time a religious hymn is sung or a religious verse is read. The dominant selling theme of the program is Swift products — but the program is very entertaining and life's values are not overlooked.

Another good example is the recent Railroad Fair which was put on in Chicago last summer and which will appear next year. In that fair the dominant theme of the pageant is the growth and development of the railroads and their contribution to our country. Religious hymns are sung such as "Rock of Ages" and "Praise God, From Whom All Blessings Flow." Further, it shows the '49ers kneeling as they cross the prairies. But best of all, it shows probably our most religious President, Abraham Lincoln, who in one of his typical utterances says that "With Him at my side I cannot fail."

This pageant was filmed by John Nash Ott, Jr., probably one of the most famous young men of our time, and was released recently under the title "Wheels Arolling." It is well worth seeing. Mr. Ott also has made two other films both of which demonstrate the power of the audio-visual method of education. One is the film of "The Dancing Flowers" which made him the most talked of man in America in this field. It was the beginning of the practical use of time-lapse photography. Many who have seen this film state that it stimulates in them a religious feeling. The other is the film of the Lake Bluff Orphanage, Lake Bluff, Illinois. This film shows how in good taste a worthwhile Methodist institution can be called to the attention of the public.

Individual Participation

5. Take part in the activities of one or more of our Methodist institutions, not necessarily in a monetary way but give of yourself. In those cases where Methodist institutions have drifted away from the church or actually severed connections, it has been because Methodists have permitted it to happen. Once non-Methodists — or Methodists in name only — attain control over a board, they frequently pass Methodists by when choosing future trustees, and another powerful voice for Methodism is lost. When this happens it is usually our own fault, but the excuse for it is really tragic. In certain instances it has been stated that Methodists were not chosen because none could be found who were of the calibre of the other men on the board or who could attract gifts to the institution. I do not believe that this is so. In fact, I just don't believe it. When that incident occurs we should *pointedly ask* what some of the members of such a board themselves contributed along those lines for that institution. Further, what did they do for our Methodist Church whom they were likewise supposed to represent? Also, to what church, college or other institution do they really pay their allegiance?

In fact, when a church connection is severed or ignored is not such an action morally reprehensible? Is it not after all, a moral breach of trust to those people who gave their help and money to the institution while it was a Methodist institution, or who gave on the assumption that it still is a Methodist institution?

Further, you wonder who made the search for the Methodists who could not be found. We all know of outstanding Methodists — men of substance and prestige — who would be glad to serve our church and our institution if the need and the opportunity were called to their a

ention. Maybe in order to help avoid situations like this arising in the future it would be well to collect data on Who's Who in Methodism.

These examples are but a few of the possibilities for improving our public relations and aiding our cause. No doubt other and probably better methods will occur to you if you think it through, and we sincerely hope you will do just that.

Some day history is going to read about us, and it is not going to make very good reading. Even today everyone, including ourselves, believes that we have failed to do the job of which we were capable. We say that the churches are not doing their job. While they do not say it, I have not the slightest doubt that our church leaders think we are not doing ours. Maybe we are both right.

However, having tried everything else, let's try to solve our problems through the one Haven of all of us — the church. To start off with, let us stop asking our clergy to do their job and also every other job that a church demands. Let us help them with such special talents as we may have — and to the best of our ability in this very big job for all of us. Let us recognize that we cannot have security now or in our old age — no matter what man-made promises are given to us — unless we have security in the "hereafter."

In the business world we say a man works for three things: fame, fortune and economic power. They are all man-made rewards. The first is fleeting, and the last two are becoming more and more impossible of attainment. Maybe the time has come for us to recognize the real goal of our life and live accordingly. It is expressed in the slogan:

"Four score and ten years versus all eternity." There is only one choice.

Our Doctrines

E. GORDON RUPP

I believe we have come to the time when we have to make a new theological assessment and adjustment of Methodist doctrine: this in the light of new knowledge for three directions. In the first place, the great movement of historical criticism over the last century is beginning to show positive theological results: there is a growing agreement among scholars of all churches about some of the findings of Biblical theology. I think we have recovered elements of the apostolic message which show that some neglected aspects of the teaching of Jesus are sharply pointed to the condition of a world in crisis and in judgment: in a world where we have painfully learned that ideology matters and that allegiance to a cause or person can have vast results in history, we can find new meaning in the witness of the early church to its Lord, its faith in Him, to His Mighty Acts, and to his present reign at the Right Hand of God. I believe the positive content and agreement of this great conversation is far greater than the man in the pew has realized, and that this was evident at Amsterdam. In a fine paper there, which won general intellectual assent, Dr. C. H. Dodd reminded the churches of our solidarity in the great Biblical Witness.

The second direction has been the reaffirmation of the theology of the Reformation. In their widely differing ways Karl Barth and Emil Brunner and Reinhold Niebuhr all have returned to the teaching of the great reformers, to the doctrine of the exceeding sinfulness of sin, and, more important, the exceeding graciousness of Grace, to the Divine Initiative in our salvation and to the sovereignty of God. We can be grateful for all this: in a world where men have lost the sense of divine providence, where they have come to think of the universe as entangled hopelessly in a barbed wire prison where God can't get through the Iron Curtain of nature and of physical law, a cage that is turning into a prison, and will end as a concentration camp — we needed all that the Calvinist teaching could say about the Lordship of Christ. I believe we have even more to learn from Martin Luther: above all on the meaning of Justification by Faith, on the thought of this world, this life as above all, a battle ground of faith, and the thought of history as conflict rather than process. I believe that the ethic of modern Protestant teaching in England, the pattern of Christian belief which we have had, has been tinged with ascetic doctrines which are not fully Christian. I don't think Methodists can go back to the great rules for the Methodist people even when brought up to date by the Social Welfare Department — or watered down! A view of religion which was pietistic and left out of God's concern whole realms of humanities, of truth, beauty and delight, needed correction here and I am sure Luther has something wise and rich to teach us.

And the third direction is to look again at our doctrine of the great gospel of Grace: the doctrine of Justification by Faith in John Wesley's sermons. If you are a student I suggest you study those sermons in the light of three other documents. Thomas Cranmer's beautiful "Homily of the Salvation of All Mankind," in the Book of Homilies — where Wesley grounded his doctrine: then two sermons on Justification by Jabez Bunting, two of the most lucid expositions ever written, and then turn to our own Dr. Vincent Taylor's fine pages in his "Forgiveness and Reconciliation." For this doctrinet supports the preaching of the Cross. "What is the best method of preaching?" said John Wesley: "To offer Christ, and to do this in some measure in every sermon. Let us strongly insist on inward and outward holiness, and with this in view set forth Christ as evidently crucified before their eyes, Christ in all the riches of his grace, justifying us by his blood and sanctifying us by his spirit." — Reprinted from *Wesleyan Chapel Magazine*.

* * * * *

Methodist church school membership increased 18 per cent during the Crusade for Christ (1944-1948). For every 100 members we had in 1944 we now have 118. General Conference wants us to increase 25 per cent in the four years 1948-1952. For every 100 church school members we had in 1948 we are asked to have 125 in 1952. To be safe, that means about 7 per cent increase each year.

ZIONS HERALD

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A Man And His Dream

A Guest Editorial By Bishop John Wesley Lord

Everyone likes to back a winner. Dr. J. J. Seabrook, president of Claflin University, Orangeburg, S. C., has proved his ability to face apparently insurmountable obstacles and to come out on top. Before seeking help for his college outside his own community, he set for himself the task of securing $50,000 from his own people and lifting the standards of the college. In three short years, these objectives have been accomplished, so that Claflin received an "A" rating by the Southern Association of Colleges and Secondary Schools in December, 1947, and was approved for membership in the Association of American Colleges in October, 1948. Claflin is on the way to becoming one of the outstanding teacher-education colleges in the church.

All this is of particular interest to members and churches of the Boston Area; for this college was established in 1869 largely through the generosity of Lee Claflin, a leading layman of the New England Conference and one of the founders of Boston University.

The conferences of Boston Area Methodism have voted the special offering of Race Relations Sunday, Feb. 13th, to this objective. President Seabrook has a great dream for his institution. Let us work to make his dream come true, and designate Feb. 13th as Claflin Day in New England.

The Army Keeps Moving

Last week your editor, along with other editors of religious news, visited Fort Devens. We heard an address by General Robert Grow, and Col. Kenneth C. Strother, and we were conducted on our visit by Chaplain Calvin Warburton (Captain). The honest statement of the general was refreshing because he made it clear that the men at Fort Devens are there to be trained as soldiers. He decried the fact that as a result of the Army's public relations efforts, many people think that the Army is a kind of glorified finishing school where young men learn trades; he said that while men do learn special techniques in their military training, "the basic mission of the Army is to fight."

Col. Strother told us that the problem of morals in the Army is handled in the light of what the enlistee is when he comes from civilian life. He indicated that the spirit of our peacetime draftees is better than during the war and that definite efforts are made by the Army to keep the enlisted man related to world trends as well as to maintain an awareness of his continuing moral obligation to his family. It was made clear that the work of the chaplain was of strategic importance in this entire connection.

We had "chow" with one of the companies and had a chance to talk to a number of the boys. Most of them were not draftees but had enlisted voluntarily. They were young men, for the most part, and seemed to have a mood of co-operation. The particular company we visited had a well-liked captain who was popular because he participated enthusiastically in whatever part of the training the men were taking. The current training of this particular company was in ski operations. All of the men were learning how to ski and the captain was taking as many spills as were the buck privates. They liked him because he was willing to go through the same things that they did.

VARIETY OF DUTIES

Most of the men are not on the post week ends, so religious services are not largely attended. The chaplain, therefore, has a routine that differs considerably from wartime duty. He must give a certain number of lectures dealing with moral and spiritual problems; he is available for constant counseling, and he co-operates with the citizenship and recreational problems. Most informative lectures on venereal diseases are cared for by the chaplain, and the low rate of venereal

diseases in the current peacetime army indicates that the chaplains are doing good work in this field.

The director of the recreational program said that the men are younger and less sophisticated in their tastes than were the wartime enlistees. Bach and Beethoven are untouched in the record libraries, while hill-billy music and "boogie-woogie" is in greatest demand. A television set in one of the lounges is a center of great interest during hours off and the motion picture theaters are heavily patronized on the post.

Perhaps it is the lack of war tension that accounts for the peaceful atmosphere at Fort Devens; nobody seemed to know why the picture was changed from the wartime tensions, but everyone agreed that there were fewer evidences of strain and moral breakdown. The work of the chaplain is important and in many ways even more difficult under the present situation. He is obviously not excess baggage and yet he does not seem to be the same kind of person he was during the war; he holds an officer's rank and gets the respect afforded to all officers; he is popular or unpopular on the very same basis that the captain was popular with his ski troops. Most of all, a chaplain is a minister of religion: he stands or falls on that premise and he deserves the close attention of all religionists who want to see religion at work. As "the Army keeps on moving" it is of utmost importance that the forces of religion shall not only move with it, but assume increasing importance as leaders of spiritual well-being within the Army.

Chaplain Frederick Brown Harris

One of Methodism's most distinguished sons has been unanimously re-elected chaplain of the Senate of the United States: he is the Rev. Dr. Frederick Brown Harris, minister of Foundry Methodist Church, Washington, D. C. Dr. Harris served the Senate during the war years and during that time offered more prayers than any chaplain in the Senate's history over a comparable period of service. Those wartime prayers were published in 1946 as Senate Document Number 204, though the more understanding title given to the volume by Dr. Harris is "Arrows of Desire." The volume is still in demand after more than two years since its original publication.

Dr. Harris has been enthusiastically welcomed back to the Senate chaplaincy. The comfort and strength he has brought to our leaders of state through the years has been witnessed to by touching letters from President Truman, Vice-President Barkley, and a host of congressmen who have learned to know this distinguished churchman intimately during the years. His eloquence has always been the result of his sincerity and devotion; the poetry of his prayers has had the ring of beauty because those prayers came from a devout heart.

It would be far from the truth to say that Dr. Harris goes to this assignment as a Methodist: he goes as a Christian minister. As Methodists we are honored by his appointment to be sure, but Protestants of every name and creed, Catholics and Jews, see in this selection by the Senate, a desire to find the best possible way to lift all men's hearts to a communion between God and man.

This does not in any way imply that a meeting with Stalin would be an impossibility, but does indicate a determination that for America and for Russia there must be a mutual recognition of sound international relations through the United Nations.

Truman-Stalin Visit

After hints, indirect invitations, and direct invitations, it now seems clear that there will be no meeting between President Truman and Premier Stalin. The Council for American-Soviet Friendship has urged people to ask Mr. Truman to meet Mr. Stalin. Mr. Truman has already made it clear that he will welcome Mr. Stalin if he wants to come to Washington, but that he will not negotiate with Mr. Stalin except through the United Nations.

If Mr Truman and the State Department are sincere in saying that they will not participate in bilateral discussions, then we are cheered. This is how it should be. There have been deviations from this policy, however, and all of us will watch closely future state department attitudes and practices. At his news conference last week, Mr. Truman said that what holds for Russia in this instance would also hold for any other nation.

We have long been of the opinion that all international differences should be settled through the United Nations. We believe that this is the only way to assure ourselves and the world of our confidence in the U. N., and at the same time we believe that the U. N. should be assured of our co-operation. This is the way to strengthen the U. N., and this is the way to strengthen our own international relations.

If the Truman-Stalin meeting episode has brought forth a definite policy which will henceforth discard bilateral negotiations, then we must give thanks for the occasion!

There Are Christians In Indonesia

ALEX ROTTI

Perhaps one reason why Americans are usually surprised when they learn how many Christians live on the islands of my country, is that so few Christian ministers of Indonesia have visited the U. S. I know I am one of the first to come here, being the only Indonesian who has received the degree of master of sacred theology from an American university, the Union Theological Seminary in New York City. I wish I could stay here longer and visit more church groups, but my year of study in New York has already kept me away too long from my church on the island of Timor.

Altogether there are more than two and three-quarter million Christians in Indonesia, proportionally more than in China, India or any country of South East Asia. The fifty-nine million are Mohammedans, one and one-half million are Hindus, one million are Buddhists and seven million are heathens.

Of Indonesia's Christians about seven hundred thousand are members of the Roman Catholic Church, one hundred thousand Europeans, the rest being Indonesians, mostly on the island of Flores but also in the north of the island of Celebes, the northern part of Timor, and in the cities of Java.

Indonesia's Protestant churches, with which I am naturally most familiar, have altogether more than two million members, largely in the state of East Indonesia. East Indonesia, organized as an autonomous state over a year and a half ago, with a population of twelve million, is to be a member of the coming United States of Indonesia, and includes the island of Celebes, the Moluccas (Halmahera, Ceram, Ambon) and the Lesser Sunda Islands (Bali, Lombok, Flores, Timor).

East Indonesia's Christians, Protestants and Catholics together, number over one and one-half million, about twelve per cent of the population, but they exercise an influence much greater than numbers alone would indicate. They include much more than twelve per cent of the educated population and in East Indonesia's first cabinet seven out of nine ministers were Christians.

I want to say something about the problems I face as a minister in Indonesia, but first I will fill in the factual picture of Christianity in my country.

The so-called "Protestant Evangelical Church in Indonesia," with nearly one million members, was until 1935 a state church, but since that time has had its own administration. Its ministers still receive financial aid from the state, but the church is now taking steps to end this last remaining tie. This church is made up of three types of congregations, the European, the indigenous, and members of indigenous churches living away from their own congregations.

The European congregations, located in and around the large cities, include Europeans, Indo-Europeans and Indonesians speaking only Dutch. With a membership of one hundred and twenty thousand, these European congregations are the oldest Protestant churches in Indonesia, dating back to the earliest days of the East India Company in 1600.

The large indigenous churches, most of them in East Indonesia, are made up of various distinct population groups. For instance, there is the Minahassa Church of North Celebes, instituted in 1930, with a membership of three hundred and thirty-five thousand. Somewhat smaller are the Molucca Church, founded in 1931 with two hundred and thirty thousand members and the Timor Church, founded in 1947, with two hundred and ten thousand members.

The twenty-five thousand detached members of the indigenous churches live chiefly in the cities outside of East Indonesia and are in close contact with local European congregations.

There is one very important indigenous church not in East Indonesia, the Batak Church on Sumatra with five hundred and fifty thousand members. Growing out of work by the Rhine Mission, it has become the world's largest indigenous church, embracing a large majority of the Batak people and also having some congregations on Java.

Perhaps the term "indigenous church" needs some explanation. This type of church is found in few other places than Indonesia, and nowhere else is it so strong. The indigenous churches are entirely independent ecclesiastically speaking, and in Indonesia they embrace most or all of the members of several population groups. For instance, about eighty per cent of Bataks belong to the Batak Church. These people, like the Minahassa, the Timorese, and the Ambonese, are a single, distinct ethnic group, speaking their own language and having their own culture.

In addition to the churches already mentioned, there are several European Reformed Churches with a membership of five thousand, including some Dutch-speaking Indonesians. On Java there are several indigenous churches stemming from reformed missions, namely the East Java Church and the Sunda Church. There also are the Reformed Java Church of Southern Middle Java and two churches in Northern Middle Java growing out of the Baptist and pietistic Salatiga missions. The remarkable thing about this last mentioned group of indigenous churches on Java is that their one hundred thousand members are converts from Islam, an achievement which is perhaps unique in the history of Christian missions.

Besides the churches I have listed, there are others in Borneo and on other islands, as well as numerous missions, with a total membership of over five hundred and fifty thousand, some of them also converts from Islam.

I think all these details may be of some interest if only because they are so little known. Americans have, I believe, been more interested in the missions of China, Korea, India, and Japan, but I hope that in the future more of your countrymen will hear the story of Indonesia's Christians. Within a year from now Indonesia is expected to become independent, and as a new, sovereign state will be more important to America than in the past.

Indonesia's coming independence has also, of course made me and my fellow ministers look at our country in

a new way. Before the war we were concerned with the spiritual welfare of our congregations, with their health and with their education. Now our congregations must deal with perplexing political problems, and consequently I and my colleagues must share these problems. As members of a Christian minority, two and three-quarter million out of more than seventy-two million, we naturally have a special interest in the composition and policies of our new government. We have from the start joined with all Indonesians in seeking independence, but at the same time, we in East Indonesia have desired a measure of autonomy for our region within a United States of Indonesia.

The question of independence is ceasing to be a vital issue, because Indonesia is to become a sovereign state in 1949, yet the support given by our indigenous churches to the aim of independence is an important part of their history. We Christian Indonesians have long felt our people could not develop a proper sense of Christian dignity unless they were free, and hence we seek a free church in a free land.

Most Americans, I find, have never heard of East Indonesia and believe that the Republic of Indonesia represents the entire archipelago of three thousand islands. Actually the republic controls a third of Java and most of Sumatra. West Java, with twelve million people, the Sundanese, of distinct ethnic stock and speaking their own language, is now organized as a provisional autonomous state, as is the island of Madura with two million people. The tin islands of Banka and Billiton together with the Riouw islands are joined in another autonomous unit, as are East Sumatra and West Borneo. Other areas also have separate administrations, such as South Sumatra and East and South Borneo. The people of these areas are, in a real sense, minorities, as are the Christians, for they are all less numerous than the Javanese of the republic; they are all of separate stocks and they speak separate languages. Thus it is that as Christians and East Indonesians we joined with those leaders of ethnic minorities who favor a federation of autonomous states, in which each can develop and preserve its own culture.

For some time such a federation has, in fact, been in process of formation, but perhaps it can gain needed strength, if the rest of the world becomes aware of Indonesia's cultural and ethnic diversity. In recognition of these differences, even within East Indonesia, its laws guarantee freedom of worship and equal standings for all religious groups. This guarantee is very important in a predominantly Mohammedan country, where Christians, Hindus and Buddhists are all minorities. We hope, of course, that the laws of the United States of Indonesia will also protect religious freedom, because otherwise we Christians may encounter some difficulties. In fact in 1945, near Batavia, Java, a group of Christians were wiped out.

Now that I have told you something about Christianity in Indonesia, you may be interested in hearing a little about the day-to-day problems I have dealt with on Timor. I had to care for 103 parishes on the western end of the island. In these parishes are thirty-five thousand Christians scattered over a wide area. They have fifty-five denominational schools with seven thousand pupils. To reach the members of my congregation I must travel on horseback or by canoe, often going several days before reaching my destination. Unlike Christian ministers in the great cities of America, I must usually travel armed, in order to protect myself against snakes and wild animals.

The difficulties and dangers of travel are more than outweighed by the devotion and enthusiasm of my congregation members. Many of them must walk thirty miles or more to attend Sunday services, yet by starting the night before, they are on hand Sunday morning.

The people of Timor and other parts of Indonesia must overcome more than distance to become Christians, for they often meet strong opposition from their Mohammedan or heathen neighbors. Consequently, in bringing Christianity to new groups, an attempt is made to reach entire families and villages rather than isolated individuals. In this way groups are not divided by internal conflicts.

If you could see the Christians of Timor who only a few years ago were living in a completely primitive state, I think you would share my pride in the work the church has done there. In bringing them within its fold, it has brightened the people's lives spiritually, socially and materially.

When I return to my congregation in the forests of Timor, I will be completing a personal link between your country and mine. Here I have tried to tell Americans about my little-known people, and there I will tell them about the wonderful schools and hospitals of the United States, and, above all, about the great position the church has built for itself in this country, so that they too will be inspired to get these things for themselves and their children.

NIGHT AND SEA

Ilga Elaine Herrick

"There shall be no night there."

But, God, I love the night . . . the gentle night
That softly comes to me on slippered feet
And lays her cooling fingers on my eyes.
She draws her veil across the glaring light
And bids all cares depart. My dreams are sweet.
Relaxed and comforted my body lies.

"And there was no more sea."

Dear God, I love the sea . . . the wind-blown sea
That races towards the beach with flying hair.
His mood is gay, his voice is loud and wild
As o'er and o'er he shouts, "Come play with me!"
Again, he's motionless as nuns at prayer,
As peaceful as a little child asleep.

No night? no sea? Symbolic words, I know:
For men of old both night and sea held fears
And doom, so heaven must spell security.
But here, thank God, the tides will ebb and flow,
The darkness follow day throughout the years,
And I shall always love the night and sea.

PERSONS

The Rev. Dr. George A. Fallon, minister of Wesley Methodist Church in Worcester, Mass., will be the speaker at the February meeting of the Boston Methodist Social Union, Feb. 21st, at Brown Hall, New England Conservatory of Music, Boston. Dr. Fallon will discuss his trip to Amsterdam last summer. Dinner reservations should be made with Norwood A. Miller, 91 Lincoln St., Melrose, ME 4-5154, not later than Friday evening, Feb. 18th. Members not able to attend the dinner are welcome to come to the meeting.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the period Monday, Feb. 14th, through Monday, Feb. 28th, at 8:10 a. m.

Feb. 14 — The Rev. A. R. Siddons, Presbyterian Church, Lynn.
Feb. 15 — The Rev. Howard E. Pomeroy, Boylston Congregational Church, Jam. Pl.
Feb. 17 — The Rev. Byron Maybury, Church of the Nazarene, West Somerville.
Feb. 18 — The Rev. Leslie H. Johnson, Methodist Church, Newton.
Feb. 21 — The Rev. William J. Ogle, Grace Methodist Church, Cambridge.
Feb. 22 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.
Feb. 23 — The Rev. Norman Crewson, of Boston.
Feb. 24 — The Rev. Leslie W. Irving, Brighton Ave., Baptist Church, Allston.
Feb. 25 — The Rev. William J. Hamilton, Jr., West Roxbury Congregational Church.
Feb. 28 — The Rev. William L. MacDuffie, Presbyterian Church, Brookline.

The Rev. Frank King Singiser, 68, executive secretary of the Massachusetts Bible Society for ten years, passed away at his home in Watertown, Mass., on Jan. 31st. Dr. Singiser is survived by his wife, the former Linda Cooper; a daughter, Mrs. Marion Van Santvoord, Rutland, Vt.; three sons: Frank L. Jr., Brandon, Vt.; George W., Troy, N. Y.; and Dr. James Singiser of Watertown.

The Rev. J. Richard Sneed, minister of First Methodist Church in Los Angeles, Cal., is the speaker on the Federal Council's nation-wide Wednesday morning broadcast, "Faith In Our Time," for February and March. The program originates over the Mutual Broadcasting System at 10:15 EST. Copies of Dr. Sneed's talks may be secured from the Department National Religious Radio, 297 Fourth Ave., New York 10, N. Y.

Mr. and Mrs. Walter Hyatt Davis of Westminster, Maryland are donors of a large gift to the city's library, according to a recent announcement in *The Westminster Times,* local newspaper. The gift includes the purchase of a building from the Methodist Church and the donation of the Davis Building, local business structure which has rentals totaling $12,000 a year. These rentals will be used for endowment. The local Methodists are constructing a new building and will sell the old one for the library. Mr. Davis is president of the board of trustees of Asbury Methodist Home for the Aged, Gaithersburg, Maryland.

Parade, the picture magazine circulated with 26 metropolitan Sunday papers to a readership of 13,000,000, carries in its Jan. 30th issue a striking drawing of the Rev. Dr. Ralph W. Sockman, minister of Christ Methodist Church, New York, and an editorial relating to his decision to enter the ministry.

Bishop Kaung Safe In Peiping Shelling

When eleven shells fell recently within a week in the Methodist compound in Peiping, China, Bishop Z. T. Kaung, Mrs. Edward Aeschliman, and a group of Chinese pastors who were holding a "spiritual enrichment" meeting under the guidance of the bishop, had a narrow escape from injury and death. The shells were from Communist troops apparently firing upon Nationalist planes.

One shot fell three yards from the kitchen of the Aeschliman home. Mrs. Aeschliman was cooking at the time. The chimney protected her, but glass was strewn all around in this and other houses. The bishop and his meeting were in the adjoining building. The group scattered, Bishop Kaung going to his residence. The second shell of the day fell near the bishop's residence, but a tree shielded him from its blast. Some fifteen pastors, however, were on the grounds and the force of the explosion threw some of them to the ground. The bishop's home was damaged.

The week's shelling sent eight persons to Hopkins Memorial Hospital, Peiping; one of them died.

The Rev. John Harold McCombe has been appointed as associate minister in Christ Methodist Church, New York City, beginning his duties Feb. 1st. Dr. McCombe is a graduate of Syracuse University '42, Union Theological Seminary '45, and did graduate work leading to a doctorate in philosophy in 1947 from the National University of Cuzco, Peru, his dissertation having been presented in Spanish. He was a youth member of the Board of Evangelism, later a youth worker in St. Mark's Church, Brookline, Mass., and more recently acting pastor of the First Reformed Church in Nyack, N. Y. Formerly a member of the Central New York Conference, Dr. McCombe has transferred his membership to the New York Conference.

The Methodist Hospital of Brooklyn, New York, under the far-seeing directorship of Dr. Chester C. Marshall, last November initiated an ultra modern program for the comfort and convenience of the patients of the hospital in the establishment of television service for all private patients. This was the first hospital to install such a service in the country and the Hospital Television Rental Service of 2025 Fifth Avenue, New York, was responsible for offering this opportunity. When a set is ordered, it is a matter of ten to fifteen minutes for complete installation and perfect reception. Again, Methodist Hospital of Brooklyn is in a place of leadership among American hospitals.

The Rev. Dr. Charles W. Bailey of Baldwin, Kansas, whose picture appears among other centenarians in *Life,* Jan. 24th, observed his 101st birthday on Feb. 10th. A Methodist preacher, he is the father of two others, the Rev. Dr. Fred M. Bailey, minister of Christy Memorial Church, St. Louis, and the Rev. Dr. Henry I. Bailey, minister of Boston St. Church, Lynn, Mass. Dr. William A. Bailey, editor of the *Kansas City Kansan* (Kan.) is a well-known Methodist layman. He is a member both of the Board of Publication and the Commission on Public Information.

Elected Bishop In Argentina

The Rev. Santi Uberto Barbieri, president of the Union Theological Seminary of the Methodist Church in Buenos Aires, Argentina, was elected a bishop of the church by the Latin American Central Conference which has just closed in Buenos Aires, it is reported by the Board of Missions and Church Extension. This conference has "term episcopacy," bishops being elected for four-years at a time. Bishop Barbieri was elected for four years, succeeding Bishop Arthur F. Wesley who had served since 1945. He will have charge of all Methodist work in Argentina, Uruguay, and Bolivia.

Bishop Barbieri was assigned to the Buenos Aires Area of the church. At the same time Bishop Enrique C. Balloch was re-elected for four years and re-assigned to the Santiago (Chile) Area.

The new bishop is a Brazilian citizen, born of Italian parents. He was educated in Methodist mission schools in Brazil, and later came to the United States, where he earned A.B., and B.D. degrees at Southern Methodist University; and an M.A. at Emory University. Returning to Brazil he was ordained a Methodist minister and also taught in the higher schools there. More recently he has been a professor in Union Theological Seminary, Buenos Aires; and when President B. Foster Stockwell came to the United States on furlough a year ago, Dr. Barbieri was elected to the presidency for a period of two years.

Bishop Barbieri has published more than twenty volumes of Christian commentaries, poetry, drama, and religious stories in both Portuguese and Spanish. He is fluent also in the use of English.

From New York to Switzerland and home again, all in the same week is the way Bishop G. Bromley Oxnam's February 6-11 schedule reads. He was to leave New York on Sunday for Geneva, where as one of the presidents, he will attend the executive committee of the World Council of Churches. Friday will see him back in New York. Operating at this tempo one understands why he announced in a recent pastoral letter that he plans to take advantage of the privilege of retiring near his 65th birthday.

Mr. William H. Wiseman, father of the Rev. George W. Wiseman, pastor of the First Methodist Church in Whitman, Mass., passed away at his home in Watertown, Mass., on Thursday evening, Jan. 27th. Although in his 80th year, he had been in good health and had continued working until Wednesday of that week. He is survived by his wife, Olivia (Oxford) Wiseman; a sister, Charlotte; two sons, Edwin and George, and a daughter, Mrs. Joseph Campbell. Mr. and Mrs. Wiseman had celebrated their 50th wedding anniversary on Dec. 24th. The funeral service was held on Sunday afternoon, Jan. 30th, in Watertown, with the Rev. Henry Helms, minister of the Church of All Nations, Boston, officiating.

Bishop Badley Dies In Delhi

Bishop Brenton Thoburn Badley, retired head of the Delhi (India) Area of The Methodist Church, and for half a century one of America's leading authorities on Hinduism, Indian lore and history, died on Feb. 1st in Delhi, according to a cablegram received by the Board of Missions and Church Extension (150 Fifth Ave., New York). He died in the Delhi Hospital after a short illness due to a stroke. He was 72 years of age.

Born in Gonda, United Provinces, India, on May 29, 1876, he was the son of the Rev. Dr. and Mrs. Brenton H. Badley, Ohioans who were pioneer American missionaries in India. The elder Badley had arrived in India only sixteen years after the founding of Methodist missions there.

The future bishop completed his early and high school studies in missionary and British government schools in Lucknow City where his parents were stationed. Urdu was his mother tongue as much as was English, and much of his ministry, both spoken and written, was in that tongue. Following high school he came to the United States, and continued his studies at Simpson College, Ohio Wesleyan University, and Columbia University. He held honorary degrees of Doctor of Divinity and Doctor of Laws.

In 1899 he was appointed a missionary of the former Board of Foreign Missions of the Methodist Episcopal Church and returned to India. For two years he was professor of English literature at Reid Christian College, now Lucknow Christian College, of which his brother was later the principal. Then for eight years he was general secretary of the Epworth League in India, constantly travelling and developing Christian work for young people. During this period he wrote a large number of devotional and inspirational books and pamphlets in Urdu and in English, mostly for the young people of the league. During the period of the centenary of The Methodist Church in the United States, when a missionary campaign was carried on throughout the United States, Dr. Badley was one of the secretaries of the movement. In 1920 he returned to India to head the Indian Centenary Movement; he served also as superintendent of the Barceilly District, and as principal of the Methodist high school in Shahjahanpur.

Early in 1924 Dr. Badley was elected editor of the *Indian Witness,* official weekly of The Methodist Church in India; but in May of that year, in Springfield, Mass., the General Conference elected him a bishop. He was assigned to service and residence in Bombay, and later to Delhi.

Bishop Badley retired from active service in 1944 but continued to reside in India. The following year he was repatriated with other missionaries to the United States on the S. S. "Gripsholm." After a lecture tour of America, he returned to India and settled in Dehra Dun in the Himalayas. He continued, however, to write and lecture on Indian and Christian topics.

In 1903, Dr. Badley was married to Miss Mary Putnam Stearns, who died in May 1946. Two children survive: Luther S. Badley, of Omaha, Neb.; and Mrs. Mary E. Burgoyne, of Durham, N. H. Surviving also is a brother, Dr. Theodore C. Badley, missionary in Ghaziabad, U. P., India.

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, is to be the guest speaker at the Brotherhood Night of the Temple Lodge of Masons, A. F. & A. M., Boston, on Feb. 10th. Chairs will be filled by the following Methodist ministers: the Rev. Francis D. Taylor, Newton Upper Falls; the Rev. George A. Butters, Waltham; the Rev. Harry P. Folger, Jr., Everett.

President Paul F. Douglass, of The American University, Washington, D. C., gave the memorial address on the occasion of the anniversary of the death of Mahatma Gandhi at a service held by the Indian Ambassador in the Department of the Interior Auditorium.

The Annual Meeting of the Corporation of the New England Deaconess Hospital will be held at the First National Bank, 67 Milk Street, Boston, Mass., in Room 1784, on Tuesday, February 15, 1949, at 3:00 p. m., for the purpose of electing officers, trustees, and members of the Corporation, and for the transaction of any other business which may rightfully come before the annual meeting.

To Visit Africa

The Rev. Eugene L. Smith, Ph.D., pastor of St. Mark's Methodist Church, Brooklyn, N. Y., who was elected in December as executive secretary of the Division of Foreign Missions of The Methodist Church's Board of Missions and Church Extension, will sail from New York on Feb. 28th en route to the church's mission fields in Africa.

Dr. Smith succeeds as head of Methodism's foreign mission service the Rev. Ralph E. Diffendorfer, D.D., LL.D., who retires at the age of 70 on August 31st next.

Dr. Smith will be accompanied to Africa by Mrs. Smith. Their first visit will be in Liberia, the oldest mission center of The Methodist Church. From there they fly to Leopoldville, Belgian Congo, and visit with Bishop Newell S. Booth, of Elizabethville, the five major fields and conferences of the church in central Africa: Central Congo, Southern Congo, Southern Rhodesia, Angola, and Mozambique. From central Africa they will go to north Africa, visiting Methodist work in Tunisia and Algeria, and return to the United States in August.

Dr. Harris Senate Chaplain

WASHINGTON, D. C. (RNS) — Dr. Frederick Brown Harris, pastor of Foundry Methodist Church here, was named by the Senate Democratic Conference to serve as chaplain of the Senate.

Although formal approval of the appointment must be given by the Senate no opposition is expected.

Dr. Harris, who was Senate chaplain from 1942 to 1947, succeeds Dr. Peter Marshall, pastor of New York Avenue Presbyterian church, who died recently. Since Dr. Marshall's death Senate prayers have been given by Dr. Clarence W. Cranford, pastor of Calvary Baptist Church, and Dr. Bernard N. Braskamp, pastor of Gunton-Temple Presbyterian Church.

First elected chaplain of the Senate in 1942, Dr. Harris succeeded the late Rev. ZeBarney T. Phillips, former dean of the Washington Cathedral. Two years ago Dr. Marshall was named to the post by the Republican-controlled 80th Congress. The chaplain is paid $2520 annually.

Dr. Harris, son of a clergyman, was born in England 65 years ago and came to the United States while very young. He was educated at Pennington Seminary, Dickinson College, and Drew Theological Seminary, and was ordained in 1912.

Before coming to Foundry Church in 1924, he held pastorates in New Jersey and New York City. He will observe his 25th anniversary at Foundry Church in November.

Dr. Harris has been an exchange minister in England and at the American Church in Paris. He is a former president of the Washington Federation of Churches and of the Washington Ministerial Union.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Feb. 20.

MAN POWER FOR KINGDOM WORK. MATTHEW 4:18-22.

The First Followers of Jesus

The beginning of Christianity was very simple. In fact it did not really begin with Jesus Christ. The seeds of it were planted early in the human heart in some strange and unheard of places among very primitive people. This is what Jesus himself meant when he said: "There is a light that lighteth every man who cometh into the world." John tried to tell us about this light in these very heavy theological words: "In the beginning was the Word." Jesus acknowledged the roots of his gospel in the old Jewish faith of his fathers when he said, "I came not to destroy the law and the prophets; I came not to destroy but to fulfill."

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon and Andrew his brother, casting a net into the sea, for they were fishers and he said unto them, Follow me." The beginning of Christ's discipleship was as simple as that. He called two men and they left their nets and followed him.

The vast, complicated organization which we call Christianity came later. It would be interesting to know what Mark really had in mind when he wrote, "And he ordained twelve, that they should be with him and that he might send them forth to preach, and to heal sicknesses, and cast out devils." Simon and Andrew would be very much interested not to say amazed, at some of the ordination services which have been set up to carry on the great tradition of fishermen. Their only ordination was the call of Jesus to follow him and their prompt acceptance of the new way of life. It would be enlightening to know what these two fisherman would say if someone told them that the succession had become so select in The Methodist Church that a minister who is good enough to preach, teach the gospel, bury the dead and carry on the work of the minister cannot administer communion. Someone has been toying with the word "ordained" and has made discipleship rather incidental to ordination. Simon Peter and Andrew didn't have time to wash off the fish scales from their hands before they were fullfledged followers of Jesus. And out of such Jesus built his early, rugged kingdom of the spirit.

Fishers of Men

Jesus called the early disciples from the seashore fishing grounds, the tax gatherers' office, and the peasantry of Galilee and commissioned them as fishers of men. They were later ordained into some sort of a loose fellowship which later became organized religion. But at the start and for a long time the early followers of Jesus were busy about getting others to follow Jesus. They did not have much time to learn how to make converts. They were too busy making them to stop and learn. Later we have developed the "know-how" and the techniques and the machinery and many commissions, but in so doing we have neglected to fish for men who will become followers of Jesus Christ in every area of human life and society.

What would have happened to these early fishers of men if Jesus had tried to set them a quota of fish? Or how would Andrew and Simon Peter have responded to some slick little scheme of catching fish which left them merely expert fishermen who lectured on fishing and left them buying their own fish? It is time for us to learn that there are people all about us who have no interest in following Jesus. And they have no intention of being caught by anyone who has any other purpose than to share with them the discipleship of Jesus Christ. They are not going to join any church to help someone meet an assigned quota or build up a membership.

Fishing for followers of Jesus in the muddy waters of our day is a very important and essential job. It will have to be done by everyone who follows Jesus. It cannot be shoved off onto a minister, a Sunday school teacher, or some hired evangelist. It can only be done by fishermen who have left their own nets and have embarked on the perlious task of getting men and women and children to join the Christian Way of Life.

"And they straightway left their nets"

When Andrew and Simon Peter accepted the call to follow Jesus and left their nets to become the first disciples of Jesus, discipleship was a simple process. They had the example of their Lord immediately before them. If a question arose about which they were puzzled they took it to Jesus and got an answer. They left their work as fishermen but it was not the kind of work which we have to leave in order to become fishers of men.

The call to a great many people is to do exactly as these two fishermen did. They are called into what we call "full time Christian service" as ministers, teachers of religion, missionaries, church secretaries and an increasing number of positions which cannot be filled by part time workers. It requires many thousands of people to carry on the work of Christ in an organized way today. All of this we know and recognize as a necessity. And people have to leave very good work to do this special full-time Christian service in the church or in religious movements.

There is also a very great need for people who will follow Jesus Christ as fishers of fish and tillers of the earth and makers of the things we call the necessities of life.

On the record of all such non-professional Christians the kingdom of God is largely built. The layman is the most essential man in the church. Anyone else may be replaced but who will replace the layman? We have seen the work of the church largely shunted off onto the shoulders of a professional class of churchmen who make a living at the job. Soon we get a church with laymen who believe one thing and do one thing as Christians and professional Christian workers who believe and do other things. We now have two churches — one of ministers and the other of laymen. And often between the two there is a great gulf fixed. It may be bridged by people who serve God first in every profession, including the ministry.

Religious Communities Within Protestantism

LLOYD B. SCHEAR

The searchlight of fast moving history is sweeping across the social, political, and economic institutions of our day. This illumination, initiated by the questioning minds of great masses of people and rooted in their aspirations for a more abundant material life — the good life, is facilitating their investigation of the social structures within which they have lived. In spite of all propaganda elaborately used by champions of particular ideas in old and in new positions of power and influence, these historic social institutions, scrutinized anew, are certainly undergoing far-reaching changes, the full extent of which only history itself can make clear to the people.

In the religious field, apart from the social, political and economic realm, investigation is also going on, prompted by many motives, not the least of which is the desire for a more abundant spiritual life — the good life, also. Fundamental within the changes of religious thought and institutions, personified of course in the leaders, is a mixture of increased loyalty to God Himself as He made Himself known to the primitive Christian community, and a deep concern for the spiritual welfare of modern man, patterned after Christ's own example.

Leaders in these two phases of change, that is, in the secular field and in the religious field, if we may use these contrasting terms, cannot be charged with lacking idealism. Their plans, if consummated, would bring the kingdom of heaven immediately. Status quo institutions have been put on the defensive. Having something to conserve, they have become conservative. Their ideals are dimmed. Somehow institutionalism at the ground level has fogged out the upper floors of the very structure erected high so as to command the undivided loyalties of the people. Noble aims and purposes of institutions in a settled society are easily questioned and cast aside by a revolutionary one.

During my travels in 1948, I have visited sixteen European nations, four of which are within the Communist zone of influence, and six nations of the Middle East, counting Turkey in both Europe and the Middle East. With few exceptions I have visited religious groups in all countries. New practices within Protestantism are not found within the Communist countries but elsewhere, and as an effort to meet in some measure the challenge of Communism. In non-Communist countries Protestantism is stronger than in Communist countries. It does not lend itself readily to the communism methodology; and in non-Communist countries there is more freedom for experiments within the religious field.

The new institutions and communities, meriting the attention of religious leaders in the West, and the East also, are as follows: The Community of Cluny in France, the Iona Community in Scotland, the Sigtuna Foundation in Sweden; the Chateau de Bossey in Switzerland, and Le College Cevenol in France. The Chateau de Bossey is a study center for the World Council of Churches and Le College Cevenol is a Protestant church college challenging the French educational world as well as traditional church practices. The common element in all of them is their Protestant church relationship.

The Community Of Cluny

South of Paris toward Lyons, the Community of Cluny, described to me disparagingly by a non-Protestant in Paris as a "Protestant monastery," is located in an old chateau crowning the hill in the small village of Taize. Arriving at the rail station of Cormatin about dusk, I hiked two miles to the chateau in time for evening prayers and dinner.

Five men, addressing one another as "mon frere" (my brother) — a Methodist custom if one omits the possessive pronoun — reside here, study theology, cultivate the soil, manage an orphanage of twenty boys, discharge ministerial functions in the Reformed Church of Marcon, and contribute to the larger community life in every possible manner. Three of the men are ordained ministers in the church; two of them are farmers. Next summer three young doctors will join the group to practice medicine, thus contributing to the welfare of the larger community and also to the treasury of the Cluny Community which is a common fund.

"The idea of community is not well understood in the Reformed Church of France," one of the brothers said to me. "God spoke to the primitive church as a community of believers and not as individuals." These men are trying to duplicate the early Christian communities. They are convinced of this vocation "to set an example before all men." They feel they are called of God to enter into this life of community fellowship; their community is a "sign of God, an invitation to all men."

"All men are called to be true to God," my host said, "but not all men can take the engagement of celibacy or enter the community of goods. Some men are called to one vocation: some to another." These men are sure that this expression of community life is for them the correct channel of God's will. The lack of personal family life and other values ordinarily cherished by the great mass of church members is not a personal sacrifice for them.

"Christians in their right vocations are not making sacrifices," I was told. "And even if sacrifice, as some people think of it, is involved, all vocations have sacrifices to a certain extent, and this vocation no more than any other," he said. It all seemed very natural. Here were Protestant mystics called to a life of celibacy.

The "older brother," leader and founder of the community usually makes all the small decisions referred to him when it is necessary; major decisions, however, are taken in concert by all members of the community. Once accepted by the community, the new member takes an "engagement" rather than a "vow" to live in the community. This can be broken by the consent of the community rather than by dissenting individual action, it seems.

Rules are few, simple, and clear. Confronted with translation difficulties, I nevertheless list them as accurately as possible:

1. Your work all day long may be penetrated by God's word, the Bible.

2. Have an interior silence to even remain in communion with Christ.

3. Have the spirit of the Beatitudes — joy, pity, and simplicity.

"A renewal of the liturgical life of the church is necessary," according to the Cluny Community point of view. "Liturgy is important because it is the prayer of the church people. There must be liturgy because it is necessary to have ways of praying."

Morning and evening prayers are said in the little Roman Catholic church in the village. The regular priest has services only on special occasions. Since there is no Protestant church in Taize, the Cluny Community feels it is advantageous to have the privilege, extended by the Roman Catholic bishop, to use this church. On special religious holidays, the brothers rise at 3:00 a. m. for prayers in the church.

The Reformed Church at Marcon, 25 kilometers away, is their special responsibility. On Sunday, the five men go there for religious work and church services. In their car, they also carry on pastoral services and minister to the religious needs of the 400 Protestants in that region. The members of Cluny are not isolated from the world or the world's problems. "Living and working in the service of Christ is sufficient to meet our needs for companionship, love, play, work and worship," one of the brothers concluded.

The Iona Community

The second week in October I spent four days on the island of Iona off the western coast of Scotland. To get there, I traversed the territory made famous by the great poet, Walter Scott. One night I stayed in a hostel near the Trossachs. The next morning, resplendent in sunshine, Loch Katrine, Loch Achray, and Loch Vennachar could be seen looking up tranquilly at Ben Venue and other Scottish mountain heights. It was near Loch Vennachar that James V of Scotland, disguised as James Fitz James, was challenged to single combat by the highland rebel, Roderich Dhu, who after escorting him safely past enemy camps of his own clansmen, threw down the challenge in these words:

> "Now, man to man and steel to steel
> A chieftain's vengeance thou shall feel.
> See here, all vantageless I stand,
> Armed, like thyself, with single brand;
> For this is Coilantogle ford,
> And thou must keep thee with thy sword."

One wondered if military leadership in modern nations does not have the same psychology as these warriors of early Scotch history, portrayed dramatically by Scott in "The Lady of the Lake." Perhaps one difference is that the enemy today is not given a sporting chance of survival as extended in this romantic poem by Roderich Dhu.

Reaching the port city of Oban too late for the ferry, I journeyed in a private boat with a Scot rancher, a retired brigadier general of the British army, to the Isle of Mull. The next day, by taxi-bus arrangements and on foot, I traveled forty miles to the western tip of this island to behold a few hundred rods off shore the small beautiful island of Iona. Standing out prominently there at the northern edge of the village was the famous Iona Cathedral, the restoration of which is the work-project of the Iona Community.

Morning prayers in the cathedral after breakfast and before the beginning of the work day was one of the most impressive elements of the community life. Prayers were led by one of the resident craftsmen, a layman. The service followed a printed order of worship. The liturgy was psychologically sound in its emphasis and the phrasing of the prayers was balanced and beautiful. Good form in liturgy, described by one as "simply good manners in God's house," seems to pervade both these communities.

In the religious thought of the Iona Community, central place is given to the doctrine of the incarnation. Convinced that the church has lost touch with the common man and in many cases is ignored by great masses of people, this community is devoted to making real and understandable to all men, insofar as that is possible, this chief doctrine of the early church. "The meaning of the incarnation — that God became man, that He clothed Himself in the physical and thereby declared holiness to be inseparable from 'material' considerations" is the theological basis for Iona's widespread activity and social concern.

"It is our assertion that, had the incarnation been fully preached and the church's practice been obedient to its demands, communism would never have come over the horizon of history," one of its publications declares. "The new interest in the earth as a living organism, the new appreciation of the cosmos as a unity — all clamor for a spiritual interpretation whose only solution must ultimately lie in a new, full understanding of the coming of Christ into the kingdom of 'matter'."

To implement these ideas, rules have been formulated for the members and associates of the community. For practical reasons, no doubt, these roles separate life into the spiritual and the material concepts of life which the incarnation united into One. The first rule deals with daily prayer and Bible reading. Members of the community, wherever they are spend one-half hour or more in this practice daily, preferably between 8:00 and 8:30, the time of prayers in the cathedral. The revised Lectionary of the Church of England is the present obligation in Bible reading. This may be varied, however, as the individual desires and indicates this intention to the community. A daily prayer sheet, returned periodically to the community records one's successes and failures in this practice of the devotional life.

"Miles Christi," the other rule of the community, has to do with the personal expenditure of money. This expenditure is not to exceed the national average income of the country in which the member may reside. This is designed as an "economic witness" for one's faith. The record of one's personal expenditure is open to scrutiny and criticism by the members at their periodic meeting. One may be asked to explain excessive expenditures to the community. While one's earnings and surpluses are b

vn and do not revert to a common treasury, this com- unity supervision of accounts is intended to encourage e "expression of economic brotherhood;" one can make free will contribution to the community chest to bring to the "national average any member of a family in e community whose income falls below it." The effort share in a concrete way with "the least of these my ethren" is a sincere one and should reach the hearts of e depressed classes of society as readily as anything. Un- erlying these established rules for Iona is the general ilosophy expressed by two principles: "'All that we ave and are' belong to Him" and "Love God and do as ou please."

Iona, landing place of Columba, Irish missionary and int who first brought Christianity to the Rics and Scots enturies ago, is considered a sacred shrine. The abbey, uilt and rebuilt in past centuries, had fallen into a de- pitated condition when the Rev. George F. MacLeod rst launched this project in 1938. Members of the com- unity each summer return here for inspiration and ork. The restoration of the abbey and its surrounding uildings will continue for some years. Craftsmen, em- loyed full time, continue through the winter season when w members of the community are in residence. When I as there, the resident secretary with his family, seven raftsmen and a few other guests were present.

Visitors and members of the community, all share in the ommon duties and in the restablishment of the abbey. was permitted to nail a number of heavy slates to the oof of the refectory then being covered. In summer the umber of visitors must be limited because of the amount f space available for accommodations. Graduates of theo- gical schools, desiring to unite with the community, pend three months during the first summer after gradua- ion. For two years they are pledged to give their ministry n the poorer parishes of the church.

Later, in Glasgow, I visited the Iona Youth Trust, a ranch of the community functioning "on the mainland." This project, a youth center resembling the Y. M. C. A. attern, emphasizes activities for young people, particular- y drama, art, and the solution of economic and social roblems.

"We are seeking Christian answers to the problems of fe," the assistant director told me. Entering the front oor one finds himself in the canteen filled with tables nd chairs. Equally exposed to view is the kitchen in the ft rear and the chapel with its altar, cross and open Bible n the right. "This symbolically portrays the sanctity and neness of all of life, implicity in the incarnation," he said.

The Sigtuna Foundation

Enroute from Trondheim, Norway to Stockholm, weden, I stopped over at Upsala and Sigtuna. Upsala, ite of a great university, is the proud possessor of one of he finest brick cathedrals I have ever seen. Only in War- aw, Poland, did I see nearly as large a brick cathedral nd its tower was split from roof to pavement by bomb amage. Strangely enough, the side walls still stood; a irl was mixing concrete in front to help rebuild that difice. Upsala's cathedral is of course intact; the great structure is clean, airy, and full of light in contrast with many dingy cathedrals found in Europe.

Sigtuna, a small village of 2000 people and one time captial of Sweden, is the home of the Sigtuna Foundation. Established in 1917 on the 400th anniversary of the Reformation, it is a workshop and retreat for the Swedish Church. The original document containing the rules and regulations of this new institution declared its aim "to support and give a home to voluntary work for the Lutheran faith and church teaching in our country in grateful memory of the gift of the Reformation and with a deep sense of the responsibility involved." The foundation is an institution for study and worship, relating Christianity to life.

"What it aims at is a Christian humanism, a union, free free from class or party distinctions of all who strive for the same idea," one of its publications declared. "We wish this to be a castle, a home, a school, and a sanctuary," said one of the speakers at its dedication ceremony. "A castle or stronghold from which to fight for God against self-seeking frivolity, luxury, and the mechanization of the soul. A home, in which, we hope, the restless, the weary, the worn-out may find rest, quiet, and new strength. A school, with courses and conferences from which young and old may derive fresh knowledge and fresh ideas. A sanctuary in which our fellowship is sanctified by the altar, the life heart of our home."

Escorted by one of the professors of the People's High School a part of the foundation, my trip through the central buildings revealed a well kept, quiet, pleasant, and cheery atmosphere. Grouped about the chapel where morning and evening prayers are said daily, are the guest house with comfortable accommodations, large and small lecture halls, a library with 60,000 volumes, class rooms, a cloistered garden with its well and arcades, and an open-air church.

The summer season is given over to conferences and special meetings. Courses of study follow several main lines of thought: the history of Christianity and Christian thought, present day church problems, and problems of society-culture, moral and social life. The World Council has an ecumenical institute here also. Sigtuna is an attempt to vitalize Christianity in Sweden. The Swedish Church is Lutheran and also a state church. Within these terms of reference, limiting in some respects, much progress can be made in increasing the effectiveness of practical Christianity.

Conclusion

It is encouraging to find that pioneer leaders are taking up new projects in their desires to find appropriate expressions of Christian truth. Often the initiators have encountered bitter and endless criticism. However, it behooves the church to retain with its fellowship these determined impulses for more adequate expressions of particular elements of Christian doctrine or truth. The implementation of Christian ideals, necessary for the survival of Christianity as an institution, should be on the agenda of every Christian's program.

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Bible Interpretation

How to interpret great Biblical truths in clear, readable and inspiring words which scholars can appreciate and the least learned laymen can understand was the main problem confronting writers of church school lesson materials for adults who met at Nashville, Tenn., Jan. 24-26.

Faced with the almost impossible task of preparing lesson materials that will be instructive and inspirational to men and women of all walks of life and that will have practical application to experiences of everyday living, the writers met for three days of earnest study and discussion of ways lesson materials may be improved and criticisms of "over our heads" and "too academic" (admittedly just in instances) may be eliminated.

The objectives of the writers' conference were to develop improved plans of organizing content material, improved teaching methods — enlisting and guiding active student participation through questions and discussion, improved vocabularies — both in terms of words and in terms of thought patterns and other symbols of meaning, and to find effective methods for using audio-visual media.

Attending the conference were:

Staff writers who regularly contribute to interpretations of the International Lesson Series in *Bible Lessons for Adults, Wesley Quarterly and Adult Students*: Dr. Frank D. Slutz of the Dayton Public Schools, Dayton, Ohio; Dr. Ward Redus and Dr. A. W. Martin of Southern Methodist University, Dallas, Texas; Dr. Gilbert Cox, pastor, First Methodist Church in Waterloo, Iowa; Dr. C. M. McConnell of Boston University School of Theology, Boston, Mass.; and Dr. W. McFerrin Stowe of the Division of the Local Church, General Board of Education.

Staff writers who contribute to the Learning for Life Discussion Series: Dr. Charles M. Laymon and Dr. William C. Walzer, both of Scarritt College in Nashville, Tenn.; and Dr. Horace Williams, Division of the Local Church, General Board of Education.

Writers contributing to the Adult Bible Course: Dr. Montgomery J. Shroyer, Westminster Theological Seminary, Westminster, Md.; Dr. W. J. Scarborough, president of West Virginia Wesleyan College, Buckhannon, W. Va.; and Dr. James T. Carlyon, Southern Methodist University, Dallas, Texas.

Resource leaders: Dr. Harrison S. Elliott of Union Theological Seminary, New York, N. Y.; Alexander Nunn, publisher of *The Progressive Farmer,* Birmingham, Ala.; Dr. Grant Shockley, professor of religion in Clark College, Atlanta, Ga.; Dr. Earl Zeigler, editor of *Adult Materials,* the Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia, Penna.; Dr. Bond Fleming, professor of Bible and Religion, Millsaps College, Jackson, Miss.; Mrs. Fred Sloan of the Division of the Local Church, General Board of Education; Dr. Clyde N. Rogers, director of town and country work, Ohio Council of Churches; and Dr. Vernon Eady, director of the Reading Clinic of Hume-Fogg High School, Nashville, Tenn.

The Adult Editorial Staff of the Editorial Division of the General Board of Education: Dr. Charles E. Schofield, editor; Dr. Lyndon B. Phifer, associate editor; the Rev. Woodrow Geier, associate editor; Dr. J. Josephine Leamer, assistant editor; and Miss Rowena Ferguson, associate editor of Youth Publications.

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W. S. C. S. Visitation

The Woman's Society of Christian Service of the New England Southern Conference is planning a conference-wide visitation of all the local societies during the month of March and April. Teams of two district or conference officers will visit with the local officers and committee chairmen to talk over the duties of their office as well as to discuss the Advance program of the Woman's Society. Unorganized societies will be visited by special teams under the guidance of the local pastor and the district superintendent.

To prepare for this visitation, the members of the three district boards and the conference board will meet for a retreat at Mathewson Street Church in Providence, R. I., March 7th and 8th. Miss Henrietta Gibson, treasurer of the division, will be the resource leader for this training period.

The conference president, Mrs. Edmund A. Sayer, feels that this visitation will create a closer tie between the work of the Woman's Society of Christian Service and the whole church.

Delaware Ministers Push Civil Rights Bill

WILMINGTON, Del. (RNS) — State Representative William J. Winchester has promised a delegation of ministers, representing the Delaware Conference of Methodist churches that he will keep his campaign pledge to present the proposed Delaware Civil Rights Bill to the State Assembly at the earliest possible moment after the legislature reconvenes.

Rep. Winchester also promised that he will work for the bill in committee and on the floor.

Co-sponsored by the Delaware Branches of the National Association for the Advancement of Colored People and by the Delaware Fellowship Commission, and endorsed by various organizations throughout the state, the bill calls for the elimination of segregation in theaters, inns, and other public places.

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What Kind Of Ministers Are We?

onald A. Mosley

When I entered into full conference membership in 1944, I was a chaplain in the U. Army. I received detached service and me east for the conference session. Bishop wis O. Hartman gave a memorable address to our class of two. It was "You Have othing To Do But Save Souls." I have ever forgotten that address. It has brought e "up short" with my ministerial "self" ne and time again. I wonder, 'though, if ur church members know that their ministers' only job is "to save souls."

One of our criticisms of communism is at it is a form of "scientism" — the faith at science and technology provide all that en need to know and all the resources that e required for the salvation of man and ciety. This "scientism" would not be out f place in some of our churches today. Do ur church people know their minister as a astor or counsellor? They know him as a otion picture projectionist, as a free taxi-cab river, mimeographing expert, etc., but they re ignorant of what a minister should be nd do. It is reflected in the attitude of undertakers, service club presidents, and women's club committees. We ministers go to ollege and theological school to become heap lecture bureaus to the many clubs and rganizations with which every community s infected. The common attitude is: "Next veek we'll have the Rev. Mr. Mosley as peaker, for he won't charge anything, and he following week we'll have saved enough o get so-and-so, the famous Boston sports vriter."

I'm fed up! The public, including the maority of our church people, do not know what the office of minister stands for; they lo not know what we have studied in college and theological school; they do not hink we live in the world of the flesh at all, xcept to be able to give "good, little, inteesting talks," as one club woman exclaimed ver me. I am almost "motion pictured" to leath! And visual aids! It's getting so that ne cannot count on anyone being at Sunlay school unless there's film strip, slides, or notion pictures to be shown.

I confess! I was wrong! You can't "save ouls" by movies or by service club speeches. Nor can you do it by making yourself availible as a free taxi-cab to all who wish to go oy-riding; nor can you do it by glad-handing acquaintances at catered luncheons and ollations.

Bishop Hartman, you were right! Our only ob is to save souls. Now — we've got to tell ur people that, and at the same time keep ur balance and broadmindedness. How an we begin? Where shall we draw the ine? Shall I turn down a certain secular club hat wants me to do free mimeographing on the church machine? Shall I turn down the request of the "Daughters Of The Eskimo War" that I be their guest speaker for a certain afternoon in the early spring? Shall I say "no" to my "Ladies' Aid" (yes, it's still called that) when they want me to drive them on a "mystery drive" all over the country? If I say "no" to these requests, will I be condemned for being selfish, and will my fellow-ministers "pan" me for being "non-co-operative?" Will I be accused of being "anti-culture?" Will my church understand? Now, I've been ordained for five years. Please don't put all the blame on me for making the office of minister into the "community's errand-boy." I'm fed up on the whole business! I want to go ahead, and I'm going to do the work for which I have been trained. I want to counsel people who need help; I want my people to approach me as did my men in the army; I want to conduct a "family clinic" where I will be a respected pastor, giving needed help and sympathy; I want to be a "trouble-shooter for the Lord;" I want to be a Christian teacher. Will my fellow-ministers "chime in" and help to throw out this "errand-boy" attitude toward the clergy?

Boston University Sells Theology Property

President Daniel L. Marsh of Boston University announced recently that the university property at 72 Mt. Vernon Street, Beacon Hill, which for the past 64 years has housed the School of Theology, was sold by the university to the New England College of Pharmacy, formerly the Boston School of Pharmacy. Occupancy will take place by the new owners next fall, Oct. 1, 1949. The theological students expect to start their academic year in the fall in their new building now under construction on the university's Charles River Campus at a total cost of $1,930,000.

Recently describing the School of Theology's old home, President Marsh said: "Some persons are of the opinion that the School of Theology has always been housed at 72 Mt. Vernon Street. On the contrary, it has been pretty much of a nomad. It was domiciled first at Newbury, Vermont; then at Concord, N. H.; then, on coming to Boston, it was housed first on Pinckney Street; later on Bromfield Street, and still later at its present home on Mt. Vernon Street. There is a persistent legend that this big brownstone building at 72 Mt. Vernon Street was originally a brewer's home. There have been many quips and quirks about the conversion of a beer maker's home into a theological school. As a matter of fact, however, the legend is without foundation.

"It was originally a double house built by John E. and Nathaniel Thayer, upstanding citizens of Boston, engaged in an entirely respectable business. Diagonally across Mt. Vernon Street is Latimer Hall, named in memory of one of the most scholarly of early professors and deans, and at Number 2 Louisburg Square is Birney Hall, named for a more recent dean who became a bishop and missionary to China. Louisburg Square was once the home of William Dean Howells and of Louisa May Alcott and her father Bronson Alcott. It was here at Number 20 Louisburg Square that Jenny Lind was married.

"Next door to the school's Robinson Memorial Chapel on Chestnut Street is a house which was once the home of Edwin Booth, the famous actor."

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Pictures For Children Everywhere

Missionaries and nationals when in this country constantly express a desire and need for pictures which they can use in their religious work with children. This need can now be met in part through an enterprise sponsored by the World Council of Christian Education in co-operation with the various denominational and interdenominational groups in the United States.

An illustrated folder entitled "Pictures for Children Everywhere," available on request to the Department of Christian Education of Children, 810 Broadway, Nashville 2, Tennessee, gives full details about this plan. A gift of $1.00 will provide a set of pictures for a children's group in which you are interested. There are two sets from which you may choose: Set No. 1, Old Testament; Set No. 2, Life of Christ. Each set contains 18 large pictures for classroom use and 9 sets of 13 small pictures for distribution to the children themselves.

Persons or groups ordering these pictures can indicate the country to which they wish the pictures to be sent.

The Homemaker's Corner

Mrs. Harry A. Burnham

The Favorite American Food

Here is the pie story promised last week:

According to the *New England Homestead,* apple and cranberry growers of Massachusetts recently conducted a state-wide pie contest. The stipulation being that the pies entered in the contest must be filled with Mass.-grown apples and cranberries.

In honor of the contest the Newbury Bakery of Quincy, Mass. sent a pie that weighed 485 pounds. It was five feet in diameter, five and three-quarters inches thick. It contained three bushels of apples, one-half barrel of cranberries, seventy-five pounds of sugar, sixty pounds of flour, and twenty-four pounds of shortening. It took five hours to bake it and nine hours to cool.

It was carefully cushioned and packed in a delivery truck all by itself and in a frame that leveled off as the truck went up and down hill, so that the pie was always on the level.

The pie plate was made of heavy steel and was flown to Quincy from Paducha, Kentucky.

The pie was cut and pieces were served to all who cared to taste it. The next day the remainder was sent to an orphanage in Worcester, Mass.

Just imagine the youngster's eyes when they saw that pie!

Over one-hundred homemade pies were entered in the contest. The winner was Mrs. Kay Mitchell of Wrentham, Mass. Her recipe for the old-fashioned, two-crust pie sounds so good that it is worth passing along.

Pastry: 1 cup flour, 3 ounces lard, cold water, 1 teaspoon chicken fat, one-half teaspoon salt. Blend one and one-half ounces lard and 1 teaspoon chicken fat in the flour until very fine, then blend the remainder of the lard until it is chopped to the size of peas. Moisten to a dough with cold water. Place in icebox for several hours. Then roll half the pastry one-eight inch thick, line pie plate. Put in filling and cover with remaining pastry.

Filling: 1 cup ground cranberries, one and one-half cups chopped apples, (she likes to combine MacIntosh and Baldwin apples), one and one-eighth cups sugar, one-eight teaspoon salt, 2 tablespoons minute tapioca, 1 tablespoon butter or margarine.

Mix together in a bowl, then put the mixture in a lined plate. Dot with butter and sprinkle two teaspoons of ground orange rind over the cranberry apple mixture. Put on top crust. Bake in hot oven, 450 degrees, for 10 minutes. Reduce heat to 350 degrees and bake 40 minutes or longer, or until the crust is brown and appears tender.

Sounds like "more."

Getting a Kick Out Of Life

William L. Stidger

Lincoln Loved to Laugh

Abraham Lincoln learned that laughter was a great antidote for anxiety and pain, a relief for tensions and complexes. Therefore, he was always telling stories of the homely life he had lived in Illinois.

In a marked way this is a Lincoln year for the release of hitherto impounded Lincoln documents, letters, and material at the Library of Congress. Dr. Edgar De Witt Jones' new book, "Lincoln and the Preachers," is one of the excellent results of this release.

I myself, am getting my spirit ready for Lincoln's birthday by reading the four volumes of "Abraham Lincoln: The War Years" by Carl Sandburg. It is a richly rewarding experience, although I have read them twice before. One gets a new conception of the patience, humor, common sense, statesmanship, tenderness and love of that great soul through these columns which are full of stories, newspaper clippings, cartoons and intimate letters.

Another book I have read with great interest is "Woman With a Sword," by Hollister Noble, the story of Anna Ella Carroll, a girl of twenty-two who is said to have created the strategy of the plan to attack the South from the Tennessee River rather than the Mississippi River as was planned by the army and navy.

Each year in my theological school classes we play a little Lincoln game. I have the boys watch the newspapers and magazine and collect clippings of frontispieces, articles and stories about Lincoln. I have been doing this for twenty years just to show my boy how the Lincoln legend is growing year by year. Last year one boy brought in more than two hundred new articles, illustrations, and references to Lincoln which he had collected.

Each year the publications of this nation recognize anew the universal interest in Lincoln and fill their pages with material about him. It is a good game to play any year and it is always a rewarding one, for if it does nothing else, it gives one the feeling that Lincoln is not forgotten as the years go by, and that the legend of Lincoln is growing year by year.

Maynor Meets Her Own Test

"I only hope to be worthy of the great music I sing," says Dorothy Maynor, brilliant soprano who sang on Jan. 21st at Bennett College, Greensboro, N. C. before a demonstrative audience, both Negro and white. The daughter of a Norfolk, Va., minister, the gifted singer was discovered by Serge Koussevitsky at the Berkshire Music Festival. Since this discovery Dorothy Maynor has come to be one of the leading concert singers of this generation.

For most concert singers and recitalists program-making is a rather routine and tasteless affair with the results being trite and tiresome. Not so with Miss Maynor, for her programs are crammed with interesting songs which are always beautifully sung. Her contrasts in songs, whether dramatic, carefree or serious, were incomparably realized. This was especially true with the singing of the lovely aria, "Ah, Non Credea" from Bellini, "La Sonnambula," Schubert's "Ave Maria" and the joyful but rarely heard aria from "The Merry Wives of Windsor" by Nicolai.

Lighter songs by such composers as Schubert, Debussy, and Ravel all received just the right amount of charm and intimacy and the delicate tonal hues accorded them were a thing of beauty in itself. As for her foreign languages, the French and Italian came through with much more clarity than the German. A most unusual number by an American composer, Paul Bowles, was "With a Quiet Conscience." Miss Maynor closed her program with a group of Negro Spirituals — songs to which only a member of her race can do justice.

Miscellaneous Advertisements

PASTORS — A little checking by you, a letter to us, may save the church life of one of your parishioners now resident in Boston. Send names and *street* addresses. Copley Methodist Church, 180 Newbury Street, Boston 16, Mass.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

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'he Parson Looks At Labor

:lair M. Cook

'he W. F. T. U. Breakup

No event in recent labor history is more nportant, not alone to American but to 'orld affairs, than the breakup of the World ederation of Trade Unions over the issue of ommunism.

The ideal of "ecumenical" trade unionism as not been forsaken; but the withdrawing ritish, Netherlands, and American leaders ave concluded that the constitutional purposes of the 70-million-member organizaon are not possible under Communist domiation. Here is the reflection in the labor 'orld of the breakdown of co-operation beween democracy and dictatorship. In all kelihood, the "free" unions — probably oined by the A. F. L., which declined to oin the W. F. T. U. in the first place — vill set up a new organization. The nucleus f the new group is already existent in the RP Trade Union Advisory Council, which ncludes unions in Marshall Plan nations, . I. O. and A. F. L.

The 50 million members remaining in the V. F. T. U. will continue that organization, ccording to Vassily Kuznetsov, who as a ice-chairman will probably take over, since ir Walter Citrine, chairman, is one of those vithdrawing. The Soviet Union at the fedration's formation in 1945 was credited with 7 million members alone. But the Sovietlominated workers are obviously unable to chieve "full democracy within the trade nions of all countries" and "co-ordination of ction for the realization of international ims and decisions," which are among the oals set forth in the preamble to the W. F. . U. constitution.

The breakdown occurred, as might have een predicted, over the Marshall Plan question. Last May the W. F. T. U. in its ofcial publications opposed the plan, which C. I. O., Dutch Federation, and British Trade Union Congress all favored. After their protests, the statement was officially withdrawn — the Communists still needed the democratic unions to be an effective propaganda agency in the West. But when the 9-man executive bureau met in Paris last month, the British proposal that the federation suspend for a year in the hope that East-West tension over ERP might lessen in that time, was voted down 4-3 by the Soviet Union, joined by French, Chinese, and Italian members. Further participation seemed useless to the three out-voted groups, which had previously discussed these probabilities in a London meeting. It is expected that other non-Communist groups will join them.

The World Federation, since its organization in 1945, has been impressively inclusive, with the A. F. L. and its Canadian counterpart almost the only major groups not joining. At its organization 56 countries had delegates, with 65 national and 18 international trade union groups represented.

One factor leading to its organization was refusal of the A. F. L. to allow Russian trade unions and C. I. O. alike to join the International Federation of Trade Unions, from which the British T. U. C. and other groups withdrew in favor of the new body. If A. F. L. and C. I. O. can get together in one new democratic world body, the results should be helpful in bringing the two American groups closer together, as well as in solidifying true democratic trade unionism around the world.

200,000 Decisions

The Methodist Churches of America are setting out to get 200,000 first decisions for Christ and commitments for church membership in the single week beginning March 20th which is to be known as national visitation week. This week follows immediately after the week of dedication which will be observed in all churches under the leadership of the Advance movement.

To achieve this goal (which is one-half of the goal for 1949 set by the General Conference) will require the co-operation of every church, but Dr. Dawson C. Bryan, head of the Department of Visitation and Personal Evangelism, believes it can be attained. The program in every church is expected to include training sessions for laymen followed by visitation in the homes of selected prospects. Other evangelistic methods are also to be used in some churches.

Pastors and the church committees on membership and evangelism are now preparing the prospect list which will be used in the campaign. These lists come from community surveys and from a careful study of the church constituency list. Almost every church has in its Sunday school, woman's organizations, men's groups, and even among the church attendants, many good prospects for membership.

Churches which used the visitation program during the year of evangelism, or have since organized Fishermans clubs, or Fellowships of Evangelism, know how consecrated laymen can effectively present the claims of Christ upon the lives of men and women and children and often win whole families. The records show that Christ-centered visiting brings commitments to Christ and church membership in a high percentage of calls made.

To Visit Drew

Dr. David R. Mace, general secretary of the National Marriage Guidance Council of England, will be visiting professor of human relations at Drew University, for the 1949-50 academic year, President Fred G. Holloway has announced.

Dr. Mace will teach Drew Theological Seminary courses in counseling and home and family living. He also plans to conduct a seminar in case studies drawn from his own extensive experience.

For nearly two decades Dr. Mace has been dealing with complex problems in human relations. As a Methodist minister, he served on the staff of the South London Mission in the early 1930's. Later he took charge of Archway Central Hall, a large community center, in Highgate, where he trained members of the staff for comprehensive counseling services.

In 1942 a small group of interested persons under Dr. Mace's leadership launched England's marriage guidance movement in an effort to combat the wartime disintegration of family units. Dr. Mace personally started the first marriage guidance center and did all of the counseling in its early days. He was the principal architect in building the movement from its modest beginning to a nationwide service recognized by the British government.

Dr. Mace's syndicated newspaper column on marriage problems is read by some 3,000,000 persons in England. During the past eight months his writings have become familiar to as many Americans through a series of articles in the *Woman's Home Companion.*

Dr. Mace holds the bachelor of science degree from Westminster College, London, bachelor of arts and master of arts from Cambridge, and doctor of philosophy from the University of Manchester.

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Speeds Program Of Reconstruction

On the evening of June 8, 1946, lightning and storm did $15,000 damage to the East Saugus, Mass., Community Church. It was a heavy blow to the parish. But it stirred into action dreams and hopes of repair which had been cherished for years.

A committee was appointed by the congregation to raise funds and to supervise a rebuilding program. That group now consists of Russell Atkins, chairman; Mrs. Theresa Baldwin, Mrs. Helen Kryzwicki, secretary; Mrs. Eva MacCrae, treasurer; Mrs. Myrtle Atkins, the Rev. A. B. Gifford, Harold Crozier, Russell Kennedy, George Pitman and Leslie Hamilton. In the Fall of 1946, Dr. Frank Inman of the financial staff of the Methodist Board of Missions was loaned to the church as financial adviser in a 15-day campaign. Seventy workers canvassed the constituency with a $30,000 goal as the objective.

Including new pledges of recent origin, a total of $31,541.11 has been received in cash and promises. Of this sum almost $25,000 has been turned in. A. A. Dirlam, Boston architect, was secured to draw plans. After several delays occasioned by constantly mounting prices, a design for a new front was accepted last Spring. James McGoldrick and Sons of Lynn, Mass. were retained as contractors.

Today an attractive new entrance greets worshippers, with commodious stairways leading to the sanctuary on the upper level and to the social hall on the lower floor. Above this lobby an attractive classroom provides needed space for the senior high department of the church school. In addition the entire exterior has been thoroughly repaired and painted, colonial windows have been placed in the sanctuary the walls of which have been painted, and changes made in the chancel. Under the chairmanship of William F. Snow $4000 has been borrowed to complete payments on the work already done, the cost of which over the past two years and a half has been about $29,000.

Despite this outlay, the pastor, the Rev. Ralph W. George, reports that the current expense budget has advanced 40 per cent during this period and that benevolent giving has increased each year. The membership has moved from 408 in 1945 to 509 at the present time. The people are united in plans for a fitting spire to be erected on the main roof, for further beautifying the sanctuary, and for renewing the parish rooms as soon as funds are available.

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10,000 From Pakistan Join Church

Ten thousand persons in Pakistan have been baptized as Christians and received into the church on confession of faith in the year that has followed the religious-political riots that accompanied the division of India into two states, reports Bishop J. Waskom Pickett of the Delhi area of The Methodist Church. Most of the 10,000, he says, were formerly adherents of the Sikh religion, but many others had been Moslems.

"In last year's terrible disturbances, when over a million and a quarter people were killed in India and Pakistan by their own countrymen in a frenzy of hatred, Christian saved tens of thousands of lives," says Bishop Pickett. "As a result there is now a wide

spread appreciation of Christians as a national asset in both countries."

Bishop Pickett is now working on plans to develop the Raewind High School, an industrial-agricultural-literary secondary institution near Lahore, as a center for the training of both ministers and laymen for the rapidly growing Methodist churches in Pakistan. The Methodist churches of the Genesee Annual Conference — including the Methodist churches of Buffalo, Rochester, Hornell, Corning, and Niagara Falls — are providing funds to erect new buildings on the campus of Raewind High School, and help make it a center for Christian training for the youth of former Sikh and Moslem families.

150 Years Of Ohio-W. Va. Methodism

In 1799 — just 150 years ago — Bishop Francis Asbury, Methodist pioneer, sent the Rev. Robert Manley, then a pastor in the Baltimore Conference and assigned to the little Kanawha Circuit of Clarksburg, West Virginia, across the Ohio River to the mouth of the Muskingum at Marietta, Ohio, there to start churches among the settlers moving westward. He is credited with preaching the first "Methodist sermon" in southwestern Ohio. Because of dangers from the Indians, he was invited to preach inside the stockade by Gen. Rufus Putman. From there he moved "into the wilderness," up the Muskingum River Valley and into every white settlement between the Muskingum and the Hock-Hocking. Mr. Manley thus became the first of the long line of itinerant preachers who established Methodism in southeastern Ohio and in northwestern West Virginia.

The 150th anniversary of that beginning will be celebrated this year in the eight Methodist conferences that now minister to the region — four in Ohio, four in West Virginia. In the area there are now 1185 Methodist churches with 184,708 members. It is hoped to have some "new project" (building, organization, beautification, pageant, etc.) in each church as a part of the observance. The Rev. Lewis E. Buell, of Bartlett, Ohio, is director of the celebration.

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W. W. Reid

As Others See Us

At a moment when "civil rights" measures are being framed in Washington, D. C., when the report of President's Committee on Civil Rights is being debated, and when Protestant churches are saying pleasant things about the "brotherhood of man" (in Brotherhood Week), along comes a well-documented and straight-shooting report on "Segregation in Washington," from the "National Committee on Segregation in the Nations' Capital."

The authors take Benjamin Banneker, the noted American Negro patriot, mathematician, philosopher, and naturalist, friend of George Washington, on an imaginary visit to Washington — the city he surveyed and assisted L'Enfant in laying out as the national capital. He might, they say, recognize the angle of Pennsylvania Avenue; but walking down the street, many things would puzzle him. He could not eat in the "best" restaurants, and in the drug stores only by standing up. He could not find a room for the night in any of the famous hotels, or go to a theater with white friends. Nor could he make a purchase in one of the "best" department stores. Children of his race he would find in segregated schools; adults in segregated churches; families in segregated sections — often slums. All this would indeed be a surprise to a man who once received a letter signed: "I am, with great esteem sir, your most obedient servant, Thomas Jefferson."

A Danish diplomat's letter to a friend is quoted:

"Before coming to America I had heard and read about your racial problems, and I remember being mildly puzzled by this apparent inconsistency in your democratic ideals. But I am afraid that I was quite unprepared for what I saw in Washington. . . .

"I ate my first Washington meal in a drug store, and I was horrified to hear the counterman who served me tell a Negro: 'We don't serve you people here.'

"As I visited your government offices, I gradually became aware that Negroes were employed there almost solely in menial capacities, mostly as messengers, or very low clerks, and in a few departments were not to be seen at all. I noticed that no Negroes stayed in my hotel, dined at the restaurants, or attended the theaters, and learned that the proprietors of these places refuse to serve them. . . .

"One Czech acquaintance told me that most of the Negroes in Washington live in special sections of the city — 'Nazi ghettoes,' he called them — and I myself saw in the course of my work that even in the new public housing projects the segregation was complete. . . .

"One of my acquaintances, a Swede, expressed well my opinion when he asked: 'Cannot you Americans even make your capital city into a model of what your nation professes to be?' Some of my European acquaintances even made unfavorable comparisons between Washington and Moscow, simply because your racial practices shocked them so strongly. . . . It is no exaggeration to say that most of our people who come to your capital go home with what you call 'a bad taste in their mouths' for that reason. And it is not only they who are affected. Your racism becomes public knowledge. . . .

"I believe you should know that Washington today, despite its great outward beauty, is not a good 'salesman' for your kind of democracy."

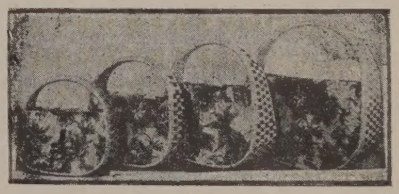
And this *Associated Press* dispatch from Moscow — published in the *Washington Evening Star* — is quoted:

"The newspaper *Trud* (Moscow) said today that Negroes in Washington were 'prohibited from attending movies, restaurants, barber shops and beaches where whites were present.'

" 'Let us remember this is all taking place in the city which, according to the reference books, has the residence of the President and the Capitol building in which Congress sits.' the article continued. *Trud* asked: 'Will Washington "democrats" dare restrict the Liberian ambassador to movies and restaurants only in the Negro ghetto?' "

"In the nation's capital," says the committee, "we must mean what we say, and give people of all races and colors an equal chance to life, liberty, and the pursuit of happiness."

MAKE MONEY IN 1949



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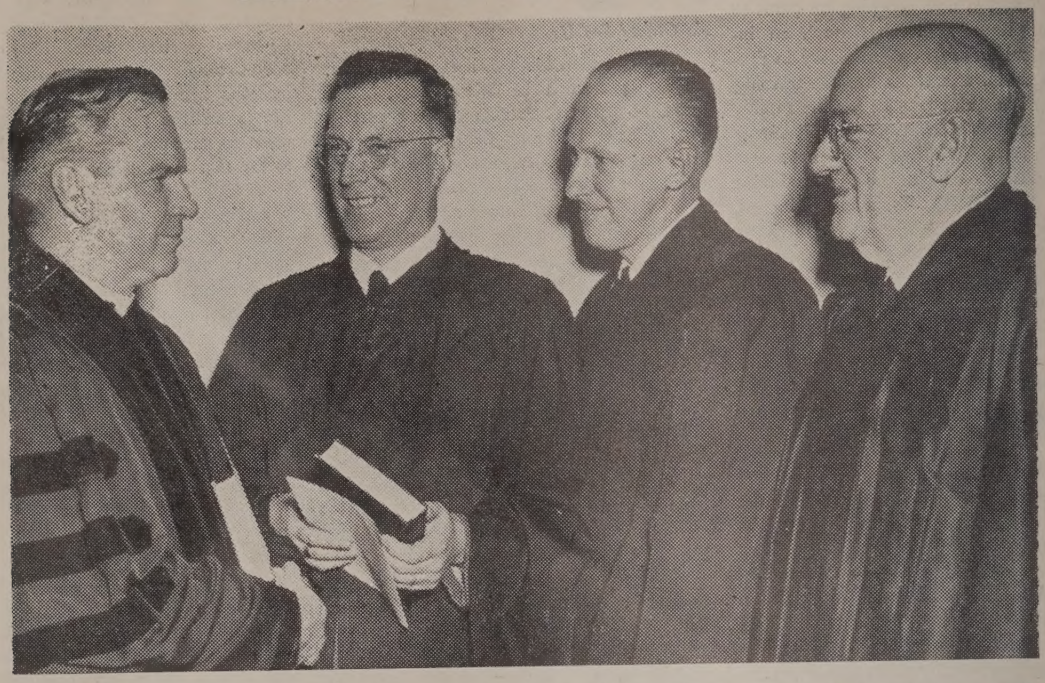
Dedication Service At Whitman



Pictured above are Bishop John Wesley Lord, the Rev. George W. Wiseman, pastor; the Rev. G. Albin Dahlquist of Middleboro, superintendent of the New Bedford District and former Brockton pastor; and Franklin A. Manuel, 44 Franklin Street, Whitman, local preacher who assisted Mr. Wiseman.

* * * *

An impressive dedication service of memorial gifts was held at the First Methodist Church, Whitman, Mass. on Sunday evening, Jan. 23rd. Bishop John Wesley Lord preached the sermon to a congregation that completely filled the auditorium and adjoining chapel, and later led in the service of dedication. He was assisted by the Rev. Albin G. Dahlquist, superintendent of the New Bedford District, the Rev. George W. Wiseman, pastor of the church, and Mr. Franklin A. Manuel, local preacher. Mr. Harold Wright of the board of trustees accepted the gifts on behalf of the church.

The program started a half hour early with a concert on the organ and chimes by Winslow Chamberlain, organist. The choir was directed by Miss Corinne Jenkins.

The memorial gifts in the newly constructed chancel were surrounded by many beautiful bouquets artistically arranged by the flower committee of the church. The gifts and donors follow:

Altar: Mr. and Mrs. Harold Lunenburg, Prudence, Edward, and Cynthia; Pulpit: Mr. David L. Kent, in memory of Mrs. Eleanor M. Kent; Lectern: Given by the Crosby family, in memory of Summer C. Jr. and Kenneth; Baptismal Font: in memory of Mr. and Mrs. Edwin Bryant, given by their daughters Mae and Florence; Pulpit Chairs: Mrs. Mary Maude Meyer; Flower Pedestal: Loyalty League; Flower Pedestal: Methodist Youth Fellowship; Pulpit Bible: Mr. and Mrs. Ralph Cornish, in memory of Mrs. Susan E. Whitman; Cross: Mr. and Mrs. John Bresnahan and family, in memory of Vernon; Candlesticks: Mr. and Mrs. John Bresnahan and family, in memory of Vernon; Flower Vase: Mrs. Carrie Milligan, in memory of Mr. Fred Milligan; Flower Vase: in honor of our service men; Offering Plates: Mr. and Mrs. Ralph Sweinimer, in memory of Mary Marris; Mr. and Mrs. Harry Adams, in memory of Lydia A. Adams; Mrs. Mavis Camuso, in memory of her grandparents; Mr. and Mrs. Winslow Chamberlain, in memory of their grandparents. The organ and chimes were purchased through gifts of the members and friends of the church.

Catholic Answers Oxnam

WASHINGTON, D. C. (RNS) — Charges by Methodist Bishop G. Bromley Oxnam of New York that the Roman Catholic Church is opposed to the American system of education were denied here by the Very Rev. John S. Spence, director of education in the Washington archdiocese.

In his statement, Msgr. Spence characterized Bishop Oxnam's charges as "false" and said the Protestant leader's allegations of "vast sums" of public money being used to support parochial schools were "nonsense."

Bishop Oxnam made his accusation at the recent first anniversary meeting of Protestants and Other Americans United for Separation of Church and State. He alleged that the Catholic Church was making "a full-scale attack" on the Constitutional separation of church and state.

"No attack whatever has been launched on this Constitutional principle embodied in the First Amendment," Msgr. Spence declared. "We are not assaulting any Constitutional principle when we ask that public and parochial school children of all denominations be included in government-initiated public welfare programs.

"The United States Supreme Court, in the Everson decision, established the constitutionality of free bus rides for all children. It is not conceivable that anyone would challenge the constitutionality of health services."

Msgr. Spence added that Catholic educators and parents "know that the public schools have a necessary place in American life." He said Catholic taxpayers were supporting the public schools.

"Here in the District of Columbia, as elsewhere," the priest said, "Catholic schools have a good record of friendly co-operation with public schools. We do not want to see this spirit of partnership endangered by outside influences."

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Parsons To "Bone It"

Ministers from the 116 Methodist churches in the Boston and Lynn districts will meet for a study period on Monday, Feb. 14th, at 10:30 a. m. at Methodist Headquarters, 581 Boylston Street, Boston. Called by the superintendents of Methodist churches in the Boston and Lynn districts, the ministers will meet to begin a co-operative study of a 900 page report of the First Assembly of the World Council of Churches entitled "Man's Disorder and God's Design."

Leaders for this first study period will include the Rev. George A. Butters of Waltham, the Rev. Edson G. Waterhouse of Watertown, the Rev. John B. Olds of Somerville, and the Rev. Mason W. Sharp of Lynn. The Rev. F. Oliver Drake of Roslindale will preside. The Rev. John Wingett of Melrose is the superintendent of the Lynn District, and the Rev. Willard C. Arnold is the superintendent of the Boston District.

Twenty-five thousand Methodist ministers throughout America are now engaged in an intensive study of the World Council report as part of their preparation for the denomination's four year program called "Methodism's Advance for Christ and His Church."

Hospital Honors Retiring President

Hersey Egginton, was the honored guest Friday evening, Jan. 28th, at a testimonial dinner paying tribute to his ten years of devoted service as president of the board of managers of the Methodist Hospital, Seventh Avenue and Sixth Street, Brooklyn.

The dinner at the University Club, West 54th Street and Fifth Avenue, marked the retirement of Mr. Egginton from the board and was attended by 35 board members. Representing the board, Dr. Ralph E. Davis presented the testimonial, which told of Mr. Egginton's devoted service, stating that although a busy lawyer, he made it his responsibility to acquire a mass of technical knowledge in various fields that he might more efficiently carry on his administrative duties for the hospital. These services, the testimonial stated, were given while he was facing the demands of a large and exacting professional career and carrying innumerable burdens in both his public and personal life. A letter was read from Associate Judge Albert Conway of the Court of Appeals, in which he paid tribute to Mr. Egginton's ability as a lawyer.

During Mr. Egginton's administration, the hospital made rapid progress in equipment and service, including the erection of Buckley Pavilion in 1942, a nine-story hospital building of 144 beds, costing $1,050,000, and the installation of a modern kitchen and refrigeration unit, completed in 1948, at a cost of $370,000 and also a special children's surgical ward.

Centenary And Mortgage Burning

At Tremont Street Church Boston, Mass.

Azariah F. Reimer

It is not often that a conflagration, however small, is cause for great rejoicing in a church, but there was much joy in "Old Tremont Street" on Sunday, Jan. 30th, when the mortgage went up in flame and smoke. This indebtedness was originally for $37,500, placed more than twenty-five years ago, when the church was temporarily closed, and radical changes were contemplated in Boston Methodism. More than a dozen years ago the lending bank demanded settlement, and the people were forced to face what seemed an impossiblity, to raise and pay about $40,000.

After consultation, and much prayer, the present pastor and the people undertook the task. Generously, the bank reduced its claim to $20,000, and other encouraging terms. Because the church was the "Founders' Church" of the Woman's Foreign Missionary Society, which was established on March 23, 1869, the pastor and his helpers believed the branches and auxiliaries of the great society would rally to the assistance of their shrine. In this they were not disappointed, for from about 4,000 letters sent across the entire church, even to India, more than 1,000 responses were received, with enclosures ranging from $1.00, to $1,000 in each. Aboout $16,000 in cash and pledges was thus received.

The remainder of the story cannot be told here. Suffice it to say, that the incumbrance was whittled down, until now the mortgage has been delivered to the church, and the burning was the first great act in celebrating the 100th year of the church's organization. The Rev. Willard C. Arnold, superintendent of the Boston District, preached the first sermon in the monthly series by leaders, arranged for this whole year.

In this series by noted leaders will be Dr. Wesley G. Huber, executive secretary of the New England Evangelistic Assn. on Feb. 20th, who will bring an interdenominational message. On March 20th the speaker will be Mrs. Howard N. Selby, on "Woman's Work in our Present Day Church." Dr. Daniel L. Marsh will preach on April 24th, stressing the educational phases of our Methodism. Our resident Bishop John Wesley Lord will bring the message on May 8th, and on June 19th "The Healing Ministry of the Church" will be presented by our representative from the New England Deaconess Hospital.

In July the church will observe "Old Home Sunday" for older members, and a former pastor will be the preacher. On Sept. 18th the Rev. Emory S. Bucke, editor of Zions Herald, will bring the address on "We Are What We Read." October will be the climax, when one week will be given to the societies, with a banquet at the middle. Bishop Hartman will be the preacher on Oct. 16th and the celebration will close in November with a bishop from the orient as the messenger.

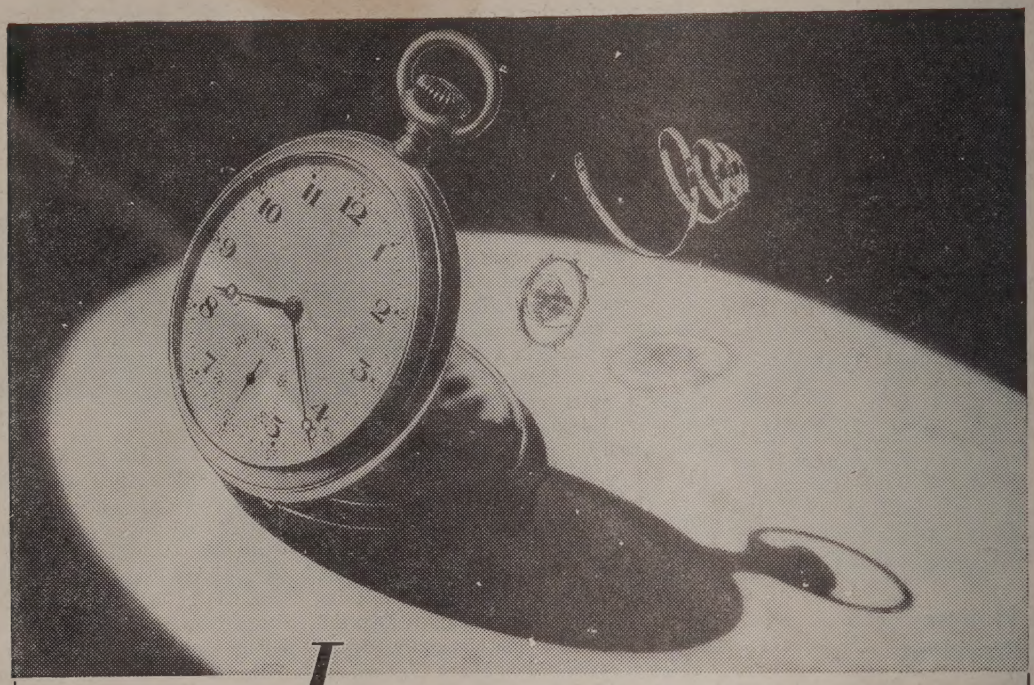
The church has been put into perfect repair at a cost of approximately $25,000. This with the 32 beautiful memorial windows, including the eleven to the former W. F. M. S. branches, installed about seven years ago, renders the church one of the finest in Boston. The one final project now under contemplation is the building of the recreation and social hall under the chapel, for the care of the numerous youth who now are connected with the church. This will cost about $20,000, of which the people are raising $10,000 and the pastor, the Rev. A. F. Reimer, is seeking the remainder from good friends outside the membership and constituency.

Belfast Churchmen Exchange Pulpits

Belfast (RNS) — A Church of Ireland ban on clergy of other denominations preaching in its churches was raised here when Presbyterian and Methodist ministers preached in various Anglican churches and Anglican clergy "returned the compliment."

Special interest was centered in services at St. Anne's Cathedral where the preacher was the Rev. Gordon D. Erskine, of Rosemary Presbyterian Church. St. Anne's is the cathedral church of Bishop Charles King-Irwin of the Connor diocese, who created a stir a few years ago when he refused to permit an interchange of pulpits.

Hailing the new Church of Ireland policy, leading clergymen of all Protestant churches agreed that at no time has there been a more fraternal feeling between the denominations.



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Democracy works only when citizens get along together—when neighbors on the street and children at the playground and men and women on the job have a friendly respect for each other—regardless of their color, their religion, or their birthplace. It takes Americans of *all* religions, *all* races, *all* ancestries to keep our democracy ticking.

A good democratic community—like a good watch—needs a check-up now and then to keep it in condition.

This is National Brotherhood Week—a good time to examine democratic practices in your community.

Make sure the orphans, aged, indigent and disabled are provided for, that there is equal opportunity for jobs and for schooling. Make sure there's an equal chance for public health services. Make sure there is no discrimination in housing or at the polls.

Now, during National Brotherhood Week, get together with your neighbors; get the support of organizations you belong to—your church, your fraternal and service orders, your veteran post, your labor union, grange, or business group—and make sure there's an American deal for everyone in your town . . .

Vets . . . It's time for a check-up!